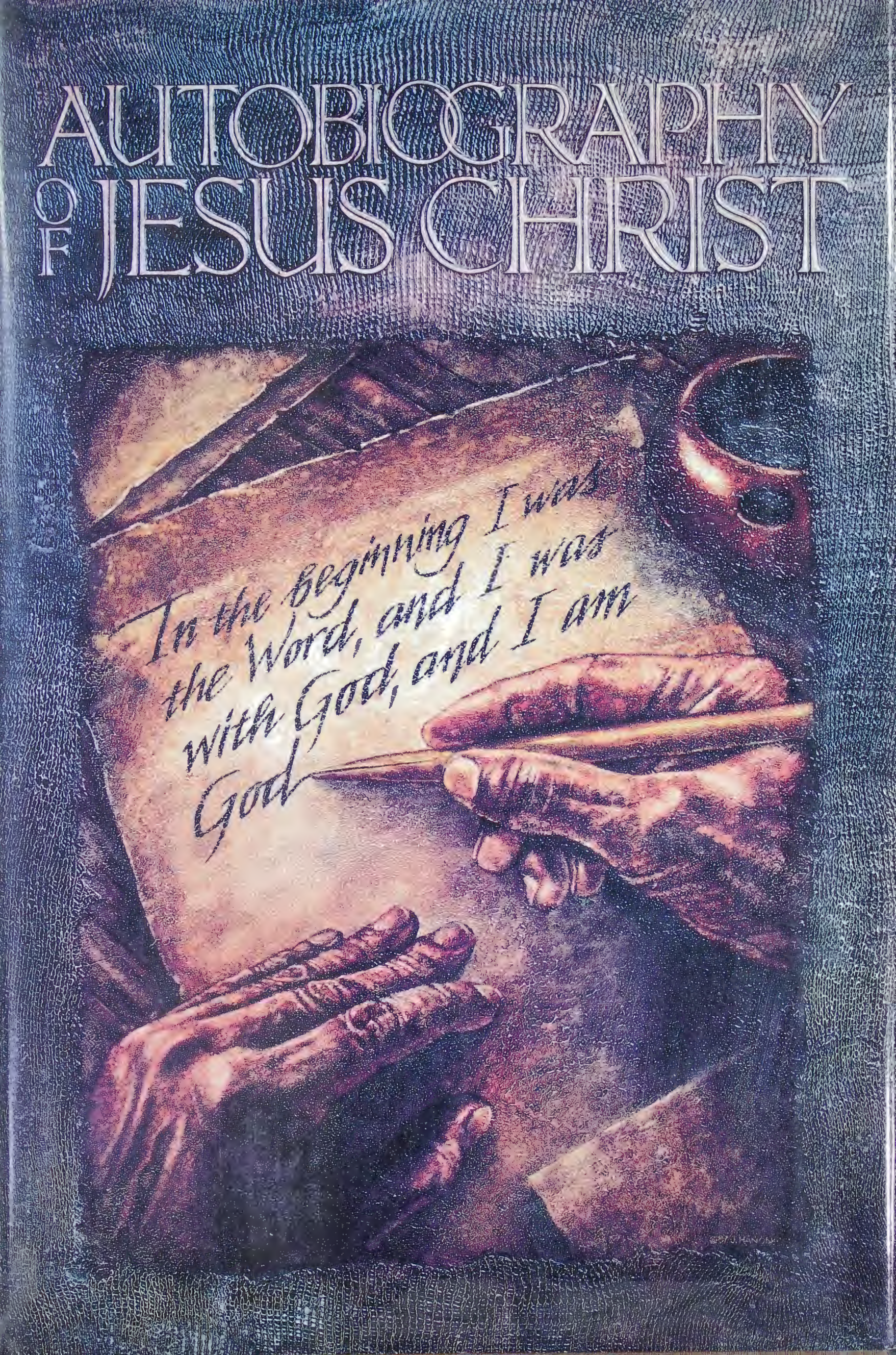


AUTOBIOGRAPHY OF JESUS CHRIST

*In the beginning I was
the Word, and I was
with God, and I am
God*



THE
AUTOBIOGRAPHY
OF JESUS

Grateful acknowledgment is made to the University of Chicago Press for permission to use *The Complete Bible: An American Translation*, The New Testament, by Edgar J. Goodspeed, copyright 1939 by The University of Chicago.

Copyright ©1987 by Robert Laubach.

Printed in the United States of America. All rights reserved.

Published by Christian Books Publishing House

Box 3368

Auburn, Maine 04210

ISBN: 0940232-308

Library of Congress catalog number: 62-14578

Originally published in 1956 under the title of THE GREATEST LIFE. Edited by Frank C. Laubach. Reissued in 1962 by Harper & Row. The translation used by Dr. Laubach in creating this text is the Goodspeed Translation, copyrighted 1939. You will notice that the nativity has been left out.

We hope to publish this section of the Lord's life separately under the title THE STORY OF MY BIRTH.

THE
AUTOBIOGRAPHY
OF JESUS

BEFORE TIME BEGAN

THE ETERNAL SON OF GOD

In the beginning I was the Word. I was with God and I was God. It was I who was with God in the beginning.

Everything came into existence through me, and apart from me nothing came to be. It was by me that life came into existence, and the life was the light of mankind.

No one has ever seen God. I, the only Son, who lean upon my Father's breast, have made Him known to you. God loved the world so much that He gave me, His only Son, so that no one who believes in me should be lost but that all should have eternal life. I came into the world, and though the world was made by me, the world did not recognize me. But to all who did receive me and believe in me, I have given the right to become children of God. They owe their birth, not to nature nor to any human or physical impulse, but to God.

I became flesh and blood and lived for a while among you. You saw the honor God has given me, such honor as an only son receives from his father. From my abundance you have had a share, and you have received blessing after blessing. For it is through me that blessings and truth came to you.

My Story

HOW JOHN MADE THE WAY READY

JOHN COMES TO PREPARE THE WAY

John appeared with a message from God. John was not the light, but came to testify that I, the real light, was just coming into the world, so that everyone might come to believe in me through him.

THE VOICE IN THE WILDERNESS

In the fifteenth year of the reign of the Emperor Tiberius, when Pontius Pilate was governor of Judea, and Herod governor of Galilee, a message from God came to Zechariah's son, John, my kinsman, in the desert.

John wore clothing made of hair cloth, and he had a leather belt around his waist, and he lived on dried locusts and wild honey.

All through the Jordan valley he went preaching repentance and baptism in order to obtain the forgiveness of sins, saying, "Repent! for the Kingdom of Heaven is coming!"

It was he who was spoken of by the prophet Isaiah, when he said,

"Hark! Someone is shouting in the desert,
Get the Lord's way ready!
Make his paths straight!
Every hollow must be filled up,
And every mountain and hill leveled.
What is crooked is to be made straight,
And the rough roads are to be made smooth,
And all mankind is to see how God can save!"

Throngs of people from Jerusalem and all Judea and the whole Jordan valley went out to him there, and accepted baptism from him in the Jordan River, acknowledging their sins.

But when he saw many of the Pharisees and Sadducees coming for baptism, he said to them,

"You brood of snakes! Who warned you to escape from the wrath that is coming? Then produce fruit that will be consistent with your professed repentance! Do not suppose that you can say to yourselves, 'We have Abraham for our forefather,' for I tell you God can produce descendants for Abraham out of these very stones! But the ax is already lying at the roots of the trees. Any tree that fails to produce good fruit is going to be cut down and thrown into the fire."

The crowds would ask John,

"Then what ought we to do?"

And he answered,

"The man who has two shirts must share with the man who has none, and the man who has food must do the same."

Even tax-collectors came to be baptized, and they said to him,

"Master, what ought we to do?"

He said to them,

"Do not collect any more than you are authorized to collect."

And soldiers would ask him,

"And what ought we to do?"

He said to them,

"Do not extort money or make false charges against people, but be satisfied with your pay."

All this aroused people's expectations, and they were wondering in their hearts whether John was the Christ. John said to them all,

"I am only baptizing you in water, but someone is coming who is stronger than I am, whose shoes I am not fit to untie. He will baptize you in the Holy Spirit and in fire. He has his winnowing fork in his hand, to clean up his threshing-floor, and to store his wheat in his barn, but he will burn up the chaff with inextinguishable fire."

So with many varied exhortations he would preach the good news to the people.

BAPTISM

I was thirty years old when I began my public ministry. I came from Nazareth in Galilee to be baptized by John in the Jordan. John tried to dissuade me, and said,

"I need to be baptized by you, and do you come to me?"

But I answered,

"Let it be so this time, for it is right for us to do everything that God requires."

Then John consented. I was baptized, and just as I was coming out of the water I saw the heavens torn open and I saw the Spirit of God coming down like a dove to enter into me, and out of the heavens came a voice,

"You are my Son, my Beloved! You are my Chosen!"

THE TEMPTATION IN THE WILDERNESS

I returned from the Jordan full of the Holy Spirit, which led me about in the desert; there I was tempted by the Devil. I fasted forty days and nights, and afterward I was famished. The tempter came up and said to me,

"If you are God's Son, tell these stones to turn into bread!"

But I answered,

“The Scripture says, ‘Not on bread alone is man to live, but on every word that comes from the mouth of God!’ ”

Then the Devil took me to the holy city, and made me stand on the summit of the Temple, and said to me,

“If you are God’s Son, throw yourself down, for the Scripture says,

**“ ‘He will give his angels orders about you,
And they will lift you up with their hands
So that you may never strike your foot against a stone!’ ”**

I said to him,

“The Scripture also says, ‘You shall not try the Lord your God.’ ”

After that the Devil took me to a very high mountain, and he showed me all the kingdoms of the world and their splendor, and said to me,

“I will give all this to you, if you will fall on your knees and do homage to me.”

I said to him,

“Begone, Satan! For the Scripture says, ‘You must worship the Lord your God, and Him only shall you worship.’ ”

Then the Devil left me to watch for a better chance, and angels came and waited on me.

JOHN’S TESTIMONY

Meanwhile John was baptizing at Bethany on the farther side of the Jordan. The Jews sent Pharisees, priests, and Levites to John from Jerusalem to ask him who he was. He said,

“I am not the Christ.”

Then they asked him,

“Who are you then? Are you Elijah?”

He said,

“No, I am not.”

“Are you the Prophet?” they asked him.

He answered,

“No.”

Then they said to him,

“Who are you? We must have some answer to give those who

sent us here. What have you to say for yourself?"

He said,

"I am the voice of one shouting in the desert, 'Straighten the Lord's way!' as the prophet Isaiah said."

They asked him,

"Then why are you baptizing people, if you are not the Christ, nor Elijah, nor the Prophet?"

"I am only baptizing in water," John answered, "But someone is standing among you of whom you do not know. He is to come after me, and I am not worthy to undo his shoe! He ranks far above me, for he existed long before me."

The next day he saw me coming toward him, and he said,

"There is God's lamb, who is to remove the world's sin! This is the man of whom I spoke when I said, 'After me there is coming a man who is even now ahead of me, for he existed before me.' It is in order that he may be made known to Israel that I have come and baptized people in water.

"I myself did not know him, but God, who sent me to baptize in water, said to me, 'The one on whom you see the Spirit come down and remain, is the one who is to baptize with the Holy Spirit!' And I did see the Spirit come down from heaven like a dove, and it remained upon Jesus. This I saw, and I testify that He is the Son of God."

TWO OF JOHN'S DISCIPLES BECOME FOLLOWERS

Again the next day John was standing with two of his disciples, and looking at me as I passed, he said,

"There is God's lamb!"

The two disciples heard him say this and they followed me. I turned, and seeing them following me, I said,

"What do you want?"

They said to me,

"Rabbi,"—that is to say, Master—"where are you staying?"

I said to them,

"Come and you will see."

So they came where I was staying, and they spent the rest of the day with me. It was about four in the afternoon.

Andrew was one of those who had heard what John said

and had followed me. Andrew immediately sought out his own brother, Simon, and said to him, "We have found the Messiah!"—that is to say, the Christ.

He brought him to me. I looked at him and said,

"You are Simon, son of John. You shall be called Cephas"—that is, "Peter," which means "rock."

The next day I determined to leave for Galilee, so I sought out Philip and said to him,

"Come with me."

Philip came from Bethsaida, the town of Andrew and Peter. Philip sought out Nathanael, and said to him,

"We have found the one about whom Moses wrote in the Law and about whom the prophets wrote; it is Jesus, the son of Joseph. He comes from Nazareth!"

Nathanael said to him,

"Can anything good come from Nazareth?"

Philip said to him,

"Come and see!"

I saw Nathanael coming toward me and I said,

"Here is really an Israelite without any deceit in him!"

Nathanael said to me,

"How do you know me?"

I answered,

"While you were still under that fig tree, before Philip called you, I saw you."

Nathanael answered,

"Master, you are the Son of God! You are king of Israel!"

I answered,

"Do you believe in me because I told you that I had seen you under that fig tree? You will see greater things than that!"

And I said to them all,

"You will see heaven opened and God's angels going up and coming down on the Son of Man!"

THE FIRST MIRACLE

My disciples and I were invited to a wedding at Cana in Galilee, and my mother was also there. When the wine gave out, my mother said to me,

"They have no more wine!"

I answered,

“Mother, do not try to tell me what to do. My hour has not yet come.”

My mother said to the servants,

“Do whatever he tells you.”

Now there were six stone water jars there for the ceremonial purification practiced by the Jews, each large enough to hold twenty or thirty gallons. I said to them,

“Fill these jars with water.”

So they filled them full. Then I said to them,

“Draw some out and take it to the master of the feast.”

They did so. The water had turned into wine. The master of the feast did not know where it came from, though of course the servants who had drawn the water knew. So when the master of the feast had tasted it, he called the bridegroom and said to him,

“Everyone else serves his good wine first and his poorer wine after people have drunk freely, but you have kept back your good wine till now!”

This, the very first sign of my mission, took place at Cana in Galilee. When my disciples saw my power, they believed in me.

Leaving Cana I went down to Capernaum with my mother, my brothers, and my disciples, and we stayed there for a few days.

A VISIT TO JUDEA

After this I went into the country of Judea with my disciples, and stayed there with them and they baptized; it was not I who baptized, but my disciples.

THE VISIT OF NICODEMUS IN JERUSALEM

At the time of the Passover Festival I went up to Jerusalem. Among the Pharisees, there was a man named Nicodemus, a leader among the Jews. This man came to me one night, and said to me,

“Master, we know that you are a teacher who has come from God, for no one can show the signs that you do, unless God is with him.”

I answered him,

"I tell you, no one can see the Kingdom of God unless he is born again from above!"

Nicodemus said to me,

"How can a man be born when he is old? Can he enter his mother's womb over again and be born?"

I answered,

"I tell you, if a man is not born of water and Spirit, he cannot get into the Kingdom of God. Whatever owes its birth to the body is physical, and whatever owes its birth to the Spirit is spiritual. Do not wonder at my telling you that you must be born over again from above. The wind blows wherever it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. That is the way with everyone who owes his birth to the Spirit."

Nicodemus said to me,

"How can that be?"

I answered,

"Are you the teacher of Israel and yet ignorant of this? I tell you we know what we are talking about and we have seen the things we testify to, yet you all reject our testimony. If you will not believe the earthly things that I have told you, how can you believe the heavenly things I have to tell? No one has yet gone up into heaven except the Son of Man who came down from heaven. And just as Moses in the desert lifted the serpent up in the air, the Son of Man must be lifted up, so that everyone who believes in him may have eternal life."

WHY GOD SENT HIS SON INTO THE WORLD

God did not send me into the world to pass judgment upon the world, but he sent me so that the world might be saved. Those who believe in me do not come up for judgment. But anyone who does not believe, stands condemned for refusing to believe in God's only Son. The reason they stand condemned is this: I was the light who came into the world, and yet because their actions are evil, they have loved the darkness rather than the light. Everyone who does wrong hates the light and will not come to it, for fear his actions will be exposed. The honest man comes to the light, because he is seeking to know God's will and to do it.

JOHN'S TRIBUTE

John had not yet been put into prison. He was baptizing at Aenon, near Salim, for there was plenty of water at that place, and people came to him to be baptized.

A discussion arose between John's disciples and a man from Judea, about purification. They went to John and said to him,

"Master, the man who was with you across the Jordan, and to whom you yourself gave testimony, is baptizing, and everybody is going to him."

John answered,

"A man cannot get anything unless it is given to him from heaven. You will bear me witness that I said, 'I am not the Christ; I have been sent in advance of him.' It is the bridegroom who has the bride; but the bridegroom's friend who stands outside and listens for his voice is very glad when he hears the bridegroom speak. So," John told them, "this happiness of mine is now complete. He must grow greater, but I less and less."

THE WOMAN AT JACOB'S WELL

People told the Pharisees that I was gaining and baptizing more disciples than John—although I myself never baptized; but only my disciples. When I heard this, I left Judea and went back to Galilee. On the way I had to pass through Samaria, and I came to a town called Sychar, near the field that Jacob had given to his son Joseph. Jacob's well was there. I was tired with the journey, so I sat down by the well. It was about noon. My disciples had gone into the town to buy food. A woman of Samaria came to draw water. I said to her,

"Give me a drink."

The Samaritan woman said to me,

"How is it that a Jew like you asks a Samaritan woman like me for a drink?"—for the Jews have nothing to do with the Samaritans.

I answered,

"If you knew what God has to give you, and if you knew who it is that said to you, 'Give me a drink,' you would have asked him, and he would have given you living water."

She said to me,

"You have nothing to draw water with, sir, and the well is deep. Where can you get your living water? Are you a greater man than our forefather Jacob, who gave us this well, and drank from it himself, with his sons and his flocks?"

I answered,

"Anyone who drinks this water will be thirsty again, but anyone who drinks the water that I will give him will never be thirsty. The water that I will give him will become a spring within him, bubbling up to eternal life."

The woman said to me,

"Give me this water, sir, so that I may never be thirsty, nor have to come all this way to draw water."

I said to her,

"Go and call your husband and come back here."

The woman answered,

"I have no husband."

I said to her,

"You are right when you say you have no husband, for you have had five husbands and the man you are now living with is not your husband. What you say is true."

The woman said to me,

"I see that you are a prophet, sir. Our forefathers worshiped God on this mountain, and yet you Jews say that the place where people must worship God is at Jerusalem."

I said to her,

"Believe me, the time is coming when you will worship the Father neither on this mountain nor at Jerusalem. You worship something you know nothing about; we know what we worship, for salvation comes from the Jews. But a time is coming—it is already here!—when the true worshipers will worship the Father in spirit and in truth, for the Father wants such worshipers. God is spirit, and his worshipers must worship him in spirit and in truth."

The woman said to me,

"I know that the Messiah is coming—he who is called the Christ. When he comes, he will tell us everything!"

I said to her,

"I who am talking to you am he!"

MANY SAMARITANS ARE WON

Just then my disciples came back and they were surprised to find me talking with this woman. Yet none of them asked me why I was talking with her. The woman left her pitcher and went back to the town, and said to the people,

“Come and look at a man who has told me everything I ever did! Do you suppose he is the Christ?”

The people came out of the town to see me.

Meanwhile the disciples urged me, saying,

“Master, eat something.”

But I said to them,

“I have food to eat of which you do not know.”

So the disciples said to one another,

“Do you suppose that someone has brought him something to eat?”

I said to them,

“My food is doing the will of Him who has sent me, and finishing His work. You say, ‘Four months yet and the harvest will come.’ But look, I tell you! See the fields! They are white now for harvesting! The reaper is already being paid. He is now gathering the harvest for eternal life, so that the sower may be glad with the reaper. The saying holds good, ‘One sows, another reaps.’ I have sent you to reap a harvest on which you have not worked. Other men have worked and you are profiting by their work.”

Many of the Samaritans in that town believed the woman when she said, “He has told me everything I ever did!” So when the Samaritans came to me they asked me to stay with them, and I stayed two days. A great many more believed because of what I said, and they told the woman,

“It is no longer because of your statement that we believe, for we have heard him ourselves, and we know that he is really the Savior of the world.”

JOHN THE BAPTIST IS IMPRISONED

At that time Herod the governor had John seized and bound and thrown into prison. Herod did this on account of his brother Philip’s wife Herodias. Herod had married her and John had said to Herod,

"It is not right for you to be living with your brother's wife."

Herodias felt bitterly toward John and wanted him killed. But she could not bring it about, for Herod stood in awe of John, knowing that he was an upright and holy man, and he protected him. He wanted to kill him, but was afraid of the people, for they believed John was a prophet.

POPULARITY IN GALILEE

THE GALILEANS' WELCOME

I returned to Galilee under the power of the Spirit. The Galileans had gone to the festival in Jerusalem and had seen all that I had done there, so they welcomed me.

News of my arrival went out through all that region. I taught in their synagogues, proclaiming the good news of God.

"The time has come," I told them, "and the reign of God is near; repent and believe the good news."

HEALING THE NOBLEMAN'S SON

I arrived at Cana in Galilee where I had before made water into wine. One of the king's officials, who lived at Capernaum, heard that I had come back from Judea to Galilee and he came all the way to Cana to see me, because his son was very sick. He begged me to come to Capernaum and cure his son, who was at the point of death. I said to him,

"Unless you see signs and marvels, you will never believe!"

The official said to me,

"Come down, sir, before my child is dead!"

I said to him,

"You may go home. Your son is going to live."

The official believed what I said to him and went home. While he was on the way, his slaves met him and told him that his boy was going to live. So he asked them at what time he had begun to get better, and they said to him,

"Yesterday at one o'clock the fever left him."

So the father knew that it was the very time when I had said to him, "Your son is going to live." And he and his whole household believed in me.

THE CALL OF SIMON PETER, ANDREW, JAMES, AND JOHN

Some time after that Simon and his brother Andrew were casting their nets into the Sea of Galilee, for they were fishermen; and I was walking along the shore. A crowd gathered about me to hear God's message. Meanwhile Simon and Andrew brought their boats to shore and were washing their nets. I got into Simon's boat and asked him to push out a little from the shore. There I sat in the boat and taught the people. When I had stopped speaking, I said to Simon,

"Put out into the deep water and let down your net for a haul."

Simon answered,

"Master, we worked all night and caught nothing, but since you ask me to put down the nets, I will do it."

So they let down the nets and they enclosed such a shoal of fish that their nets began to break. They signaled to their comrades, James and John, Zebedee's sons, who were Simon's partners. They came and filled both boats so full that they began to sink. When Simon Peter saw it, he fell down at my feet and said,

"Depart from me, Master, for I am a sinful man."

For he was perfectly amazed at the haul of fish they had made, and so were Zebedee's sons, James and John, who were Simon's partners.

"Do not be afraid," I said to them. "Come, follow me and I will make you fish for men. From now on it is men you will be catching."

They brought their boats to land, and left everything and followed me.

A SABBATH IN CAPERNAUM

We went to Capernaum. On the Sabbath I entered the synagogue and taught. They were amazed at my teaching, for I taught them like one who had authority, and not like the

scribes. There was a man in the synagogue who was possessed by a foul demon. He cried in a loud voice,

"Ha! What do you want of us, Jesus, you Nazarene? Have you come to destroy us? I know who you are! You are God's Holy One!"

I reproved the demon and said,

"Silence! Get out of him!"

The demon threw the man down in the midst of us, and came out of him without doing him harm. They were all amazed and said to one another,

"What does this mean? A new kind of teaching? He gives orders, and the foul spirits come out." News of it spread to every place in that region.

We left the synagogue and went to Simon's house. His mother-in-law was suffering with a severe attack of fever, and they asked me about her. I stood over her and reproved the fever. It left her and she got up and waited on us.

In the evening, after sunset, they brought all who were sick or possessed by demons, and the whole town was gathered at the door. I drove out many demons, but I would not let them speak, because the demons knew that I was Christ. I laid my hands on all who were sick and cured them in fulfillment of the words of the prophet Isaiah, "He took our sickness and carried away our diseases."

A LEPER IS HEALED

Early in the morning, long before daylight, I got up, left the house, and went off to a lonely spot to pray. Simon and his companions sought me, and when they found me they said,

"Everyone is looking for you!"

I said to them,

"Let us go somewhere else, to the neighboring country towns, so that I may preach in them too, for that is why I came out here."

So I went all through Galilee, preaching in their synagogues and driving out the demons.

There came to me a leper appealing to me on his knees, saying to me,

"If you only choose, you can cure me."

I pitied him. Reaching out my hand, I touched him and said, "I do choose! Be cured!"

The leprosy immediately left him and he was clean. As I sent him away I warned him very earnestly,

"See that you say nothing about this to anybody, but show yourself to the priest, and in proof of your cure make the offerings for your purification which Moses prescribed."

But he went off and began to talk about it. He spread the story so widely that I could no longer go into any of the towns openly, but had to stay out in unfrequented places. There the people came to me from every direction.

BEGINNING OF CONTROVERSY

THE HEALING OF A PARALYTIC

Some days later when I came back to Capernaum, people heard that I was at home, and such a crowd gathered that after a while there was no room even around the door. I was telling them my message when four men came carrying a man who was paralyzed. As they could not get him near me on account of the crowd, they broke open the roof just over my head, and through the opening lowered the mat with the paralytic lying on it. When I saw their faith, I said to the paralytic,

"My son, your sins are forgiven."

There were some scribes sitting there saying to themselves,

"Why does this man talk so? This is blasphemy. Who can forgive sins but God alone?"

I perceived in my spirit that they were murmuring about this, so I said to them,

"Why do you question this in your minds? Which is easier, to say to this paralytic, 'Your sins are forgiven,' or to say to him, 'Get up, pick up your mat and walk'? But now you shall see that the Son of Man has authority to forgive sins on earth."

Turning to the paralytic, I said,

"I tell you, get up, pick up your mat and go home!"

He got up immediately, picked up his mat and went out before them all, so that they were astonished and acknowledged the power of God, saying,

“We never saw anything like this before.”

A TAX-COLLECTOR GIVES A BANQUET

I went out of Capernaum, walking on the shore of Galilee, and teaching all the people who came to me. As I was passing along I saw Levi, son of Alpheus, sitting at the toll house, and said to him,

“Follow me.”

He got up at once and came with me. Levi gave a banquet for me in his house; and at the table with us was a throng of tax-collectors and Levi's other friends. The Pharisees saw them and grumbled to my disciples,

“Why does your master eat with tax-collectors and sinners?”

I answered them,

“I did not come to invite the pious, but sinners to repentance. It is not the well people but the sick who need the doctor. You need to learn what this saying means, ‘It is not sacrifices that I care for, but mercy.’ ”

THE OLD CANNOT CONTAIN THE NEW

John's disciples and the Pharisees were keeping a fast. People came to me and said,

“John's disciples observe fasts and offer prayers, and so do the disciples of the Pharisees, but your disciples are always eating and drinking.”

I said to them,

“Can you expect wedding guests to fast while the bridegroom is with them? Other days are coming when the bridegroom will be taken away from them. In those days they will fast.

“No one tears a piece from a new coat and sews it on an old one. If he did, he would tear the new one. Besides, the piece from the new one would not match the old one. Nobody puts new wine into old wine-skins. If he did, the new wine would burst the skins and run out, and the skins would be spoiled. New wine has to be put into fresh skins. But no one,

after drinking old wine, wants new wine, for he says, 'The old is better!' "

PICK UP YOUR MAT AND WALK

During the festival of the Jews I went up to Jerusalem. Near the Sheepgate in Jerusalem is a pool called Bethesda which has five colonnades. In these lay a great number of people who were sick, blind, lame or paralyzed. One man among them had been sick for thirty-eight years. I saw him lying there, and said to him,

"Do you want to get well?"

The sick man answered,

"I have nobody, sir, to put me into the pool when the water stirs, but while I am getting down, someone else steps in ahead of me."

I said to him,

"Get up, pick up your mat and walk!"

The man was immediately cured. He picked up his mat and began to walk.

This happened on the Sabbath, so some people said to the man who had been cured,

"It is against the law for you to carry your mat on the Sabbath day."

But he answered,

"The man who cured me said to me, 'Pick up your mat and walk.' "

They asked him,

"Who was it that said to you, 'Pick it up and walk'?"

The man who had been cured did not know who I was, for there was a crowd there and I had left the place. Afterward I found him in the Temple, and said to him,

"See! You are well again. Give up sin, or something worse may happen to you."

He went and told the Jewish leaders that it was I who had healed him. That is why they persecuted me, because I did things like this on the Sabbath. But I said to them,

"My Father works every day, including the Sabbath, and I am working too. I am telling you the truth when I say that the Son cannot do anything of his own accord, but he does only

what he sees his Father doing; whatever the Father does, the Son does. The Father loves the Son, and lets him see everything He is doing. The Father will give him still greater things to do than you have yet seen—things that will astound you.

“The Father is the author of life and has granted the Son to be the author of life. Just as the Father awakens the dead and makes them come to life, so the Son will bring life to those whom he chooses. The time will come when those who are in their graves will hear the voice of the Son of Man and will come to life and rise out of their graves. Those who have done right will come out to resurrection and life, but those who have done wrong will come out to resurrection and judgment.

“Do not be surprised at these things which I am telling you. I am telling them so that you will let me save you.

“Whoever listens to my message and believes Him who sent me will not come to judgment. He has already passed out of death into life. He possesses eternal life. The Father has committed the Judgment Day to His Son. The Father himself will not judge anyone. He has given to the Son the authority to judge all men, because he is the Son of Man. Yet I will judge them exactly as the Father tells me to judge them, for, as I told you before, I can do nothing of my own accord. My judgments will be just, because I never seek to please myself, and I never seek the praise of men, but I seek only to please the Father who sent me.

“But you men are seeking the praises of men; you are not seeking to please God. You do not really have the love of God in your hearts. That is why, when I come in my Father’s name, you do not accept me. If some other man comes to you boasting about himself, you will believe him. But a time is coming when you will honor the Son just as you honor the Father. Whoever refuses to honor the Son, refuses to honor the Father who sent him.

“If I were the only one who bore witness to myself, you would have reason to doubt my witness. But there are other witnesses.

“John was one of my witnesses. You went to him and he told you the truth. I did not need his or any man’s testimony for my own sake, but I call him to witness so that you may

believe and be saved. John was a brightly shining lamp, and you were made happy for a while by his light.

"I have another witness far higher than John. The Father himself bears witness for me by the works which He enables me to do. You have never seen the Father's form, nor have you ever heard His voice. But He sent me to you as His messenger. Unless you believe in me, you do not know His message, nor His will.

"The Scriptures also bear testimony to me. You search the Scriptures trying to find eternal life. It was about me that Moses was writing. I alone can give you eternal life, yet you refuse to come to me. If you really believed what Moses taught, you would believe me. But if you do not believe what he wrote, how are you ever to believe what I say?

"Do not imagine that I shall accuse you to the Father. Moses has already accused you—Moses in whom you have fixed your hopes."

This made the Jewish leaders more determined to kill me because I had not only broken the Sabbath but had actually called God my Father, and had put myself on an equality with God.

PLUCKING GRAIN ON THE SABBATH

As I walked one Sabbath through the wheat fields with my disciples, they became hungry, so they began to pick the heads of wheat and to eat them. The Pharisees saw them doing this and said to me,

"Look! Your disciples are breaking the Law of the Sabbath. It is against the Law to work on the Sabbath day."

I said to them,

"Did you never read what David did when he and his companions were hungry? He went with them into the House of God and ate the Presentation Loaves, though it was against the Law for anyone except the priests to eat them. Or did you never read in the Law how the priests in the Temple are not guilty when they break the Sabbath? I tell you, something greater than the Temple is here! If you knew what the saying means, 'It is mercy, not sacrifices that I care for,' you would not have condemned men who are not guilty.

"The Sabbath was made for man, not man for the Sabbath. The Son of Man is master even of the Sabbath."

GREAT NUMBERS ARE HEALED

I returned with my disciples to the shore of Lake Galilee, and a great many people from Galilee followed me, and many came from Judea and Jerusalem and from the other side of the Jordan. Also from around Tyre and Sidon, many heard of the things I was doing and came to me. Word went through the whole of Syria, and people brought all who suffered from any disease; those who were in great pain, demoniacs, epileptics, and paralytics, and I cured them.

I told my disciples to have a boat always ready to prevent my being crushed by the crowd. For all who had ailments pressed up to touch me. Whenever the foul spirits saw me, they fell down before me and screamed out,

"You are the Son of God!"

But I warned them over and over again not to tell who I was! This fulfilled what was said by the prophet Isaiah,

"Here is my servant whom I have selected,
My beloved, who delights my heart!
I will endow him with my Spirit.
He will announce judgment among the nations.
He will not wrangle or make an outcry,
No one will hear his voice in the streets;
He will not break a bent reed,
He will not put out a smoldering wick,
Until he carries his judgment to success.
The nations will rest their hopes on his name."

SELECTION OF THE TWELVE

I went up on the mountain to pray, and passed the whole night in prayer to God. When day came I called my disciples to me and chose twelve of them whom I named apostles; they were to be with me and to be sent out to preach, with power to drive out the demons. These were the twelve whom I selected: Peter (which was the name I gave to Simon—it means

“rock”), the sons of Zebedee, James and John (I named these two “Boanerges,” that is “sons of thunder”), Andrew, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Thaddeus, Simon the Zealot, and Judas Iscariot, who at last betrayed me.

THE SERMON ON THE MOUNT

THE BEATITUDES

When I saw the crowds of people I went up on the mountain again. There I seated myself, and when my disciples had come up to me, I said,

“Blessed are those who feel their spiritual need, for the Kingdom of Heaven belongs to them!

“Blessed are the mourners, for they will be consoled!

“Blessed are the humble-minded, for they will possess the land!

“Blessed are those who are hungry and thirsty to be upright, for they will be satisfied!

“Blessed are the merciful, for they will be shown mercy!

“Blessed are the pure in heart, for they will see God!

“Blessed are the peacemakers, for they will be called God’s sons!

“Blessed are those who have endured persecution for their uprightness, for the Kingdom of Heaven belongs to them!

“Blessed are you when people abuse you, and persecute you, and falsely say everything bad of you, on my account. Be glad and exult over it, for you will be richly rewarded in heaven, for that is the way they persecuted the prophets who went before you!

“You are the salt of the earth! Salt is a good thing; but if salt loses its strength, how can it be made salt again? It is fit neither for the ground nor for the manure heap. It is good for nothing but to be thrown away and trodden underfoot.

“You are the light of the world! A city that is built upon a

hill cannot be hidden. People do not light a lamp and then put it under a bushel measure; they put it on its stand, and it gives light to everyone in the house. Your light must shine among men, so that they will see the good you do, and praise your Father in heaven."

THE HIGHER RIGHTEOUSNESS

"Do not suppose that I have come to do away with the Law or the prophets. I have not come to do away with them but to enforce them. For I tell you as long as heaven and earth endure, not one dotting of an 'i' or crossing of a 't' will be dropped from the Law until it is all observed. It is easier for heaven and earth to pass away than for one dotting of an 'i' in the Law to go unfulfilled. Anyone, therefore, who weakens one of the slightest of these commands, and teaches others to do so, will be ranked lowest in the Kingdom of Heaven; but anyone who observes them and teaches others to do so will be ranked high in the Kingdom of Heaven. For I tell you that unless your uprightness is far superior to that of the scribes and Pharisees, you will never even enter the Kingdom of Heaven!"

DO NOT THINK EVIL

"You have heard that men were told, 'You shall not commit adultery.' But I tell you that anyone who looks at a woman with lustful desire has already committed adultery with her in his heart. If your right eye makes you fall, tear it out and throw it away, for you might better lose one part of your body than have it all thrown into the pit. If your hand or your foot makes you fall, cut it off and throw it away, for you might better lose one part of your body than have it all go down to the fiery pit where the never-dying worm feeds upon them and the fire is never put out."

AGAINST DIVORCE

"It was also said, 'Anyone who divorces his wife must give her a certificate of divorce.' But I tell you that anyone who divorces his wife on any ground, except unfaithfulness, makes her commit adultery, and anyone who marries her after she is divorced, commits adultery."

DO NOT HATE

“You have heard that the men of old were told, ‘You shall not murder,’ and ‘Whoever murders will have to answer to the court.’ But I tell you that anyone who gets angry with his brother will have to answer to the court, and anyone who speaks contemptuously to his brother will have to answer to the great council, and anyone who says to his brother, ‘You cursed fool!’ will have to answer for it in the fiery pit! So when you are presenting your gift at the altar, if you remember that your brother has any grievance against you, leave your gift there in front of the altar and go and make up with your brother; then come back and present your gift. Be quick and come to terms with your opponent while you are on the way to court with him, or he may hand you over to the judge, and the judge may hand you over to the officer, and you will be thrown into prison. I tell you, you will never get out again until you have paid the last penny!”

RETURN GOOD FOR EVIL

“You have heard that they were told, ‘An eye for an eye and a tooth for a tooth.’ But I tell you not to resist injury, but if anyone strikes you on your right cheek, turn the other to him too; and if anyone wants to sue you for your shirt, let him have your coat too. If anyone forces you to go one mile, go two miles with him. If anyone begs from you, give to him, and when anyone wants to borrow from you, do not turn away.

“You must always treat other people as you would like them to treat you, for this sums up the Law and the prophets.”

LOVE YOUR ENEMIES

“You have heard that they were told, ‘You must love your neighbor and hate your enemy.’ But I tell you, love your enemies and pray for your persecutors, so that you may show yourselves to be true sons of your Father in heaven, for He makes His sun rise on bad and good alike, and makes the rain fall on the upright and the wrongdoers. For if you love only those who love you, what reward can you expect? Do not the very tax-collectors do that? And if you are polite to your brothers and

no one else, what is there remarkable in that? Do not the very heathen do that? So you are to be perfect, as your heavenly Father is perfect."

BE MERCIFUL—DO NOT JUDGE

"You must be merciful, just as your Father is. Do not judge others, and they will not judge you. Do not condemn them, and they will not condemn you. Excuse others, and they will excuse you. Give, and they will give to you; good measure, pressed down, shaken together, and running over, they will pour into your lap. For the measure you use with others, they in turn will use with you.

"Why do you keep looking at the speck in your brother's eye, and pay no attention to the beam that is in your own? How can you say to your brother, 'Brother, just let me get that speck out of your eye,' when you cannot see the beam in your own eye? You hypocrite! First get the beam out of your own eye, and then you can see to get out the speck in your brother's eye.

"Can one blind man lead another? Will they not both fall into a hole? A pupil is not better than his teacher, but every pupil when he is fully trained will be like his teacher."

DO NOT SWEAR

"You have heard that the men of old were told, 'You shall not swear falsely, but you must fulfill your oaths to the Lord.' But I tell you not to swear at all, neither by heaven, for it is God's throne, nor by the earth, for it is His footstool, nor by Jerusalem, for it is the city of the great king. You must not swear by your own head, for you cannot make one single hair white or black. But your way of speaking must be 'Yes' or 'No.' Anything that goes beyond that comes from the Evil One."

DO NOT BE A HYPOCRITE

"Take care not to do your good deeds in public for people to see, for if you do, you will get no reward from your Father in heaven. So when you are going to give to charity, do not blow a trumpet before yourself, as the hypocrites do in the synagogues and streets, to make people praise them. I tell you, that is

all the reward they will get! But when you give to charity, your own left hand must not know what your right hand is doing, so that your charity may be secret, and your Father who sees what is secret will reward you.

“When you fast, do not put on a gloomy look, like the hypocrites, for they neglect their personal appearance to let people see that they are fasting. I tell you, that is all the reward they will get. But when you fast, perfume your hair and wash your face, so that no one may see that you are fasting, except your Father who is unseen, and your Father who sees what is secret, will reward you.”

HOW TO PRAY

“When you pray, you must not be like the hypocrites, for they like to pray standing in the synagogues and in the corners of the squares, to let people see them. I tell you, that is the only reward they will get! But when you pray, go into your own room, shut the door, and pray to your Father who is unseen, and your Father who sees what is secret will reward you.

“When you pray, do not repeat empty phrases as the heathen do, for they imagine that their prayers will be heard if they use enough words. You must not be like them. For God, who is your Father, knows what you need before you ask Him. This, therefore, is the way you are to pray,

“ ‘Our Father in heaven,
Your name be revered!
Your Kingdom come!
Your will be done on earth as it is done in heaven!
Give us today bread for the day,
And forgive us our debts, as we have forgiven our debtors.
Let us not be tempted,
But save us from the Evil One.’ ”

“For if you forgive others when they offend you, your heavenly Father will forgive you too. But if you do not forgive others when they offend you, your heavenly Father will not forgive you for your offenses.”

NEVER STOP PRAYING

"Suppose one of you has a friend, and goes to him in the middle of the night, and says to him, 'Friend, lend me three loaves, for a friend of mine has just come to my house after a journey, and I have nothing for him to eat,' and he answers from inside, 'Do not bother me; the door is now fastened; my children and I have gone to bed; I cannot get up and give you any.' I tell you, even if he will not get up and give you some because he is your friend, yet because of your persistence he will rouse himself and give you all he needs. So I tell you, ask, and what you ask will be given you. Search, and you will find what you search for. Knock, and the door will open to you. For it is always the one who asks who receives, and the one who searches who finds, and the one who knocks to whom the door opens. Which of you fathers, if your son asks you for a fish will give him a snake instead? Or if he asks for an egg, will you give him a scorpion? So if you, bad as you are, know enough to give your children what is good, how much more surely will your Father in heaven give the Holy Spirit to those who ask him for it!"

TRUST GOD

"Do not store up your riches on earth, where moths and rust destroy them, and where thieves break in and steal them. But store up your riches in heaven, where moths and rust cannot destroy them, and where thieves cannot break in and steal them. For wherever your treasure is, your heart will be also.

"No slave can belong to two masters, for he will either hate one and love the other, or stand by one and make light of the other. You cannot serve God and money.

"The eye is the lamp of the body. If then your eye is sound, your whole body will be light, but if your eye is unsound, your whole body will be dark. If, therefore, your very light is darkness, how deep the darkness will be!

Therefore, I tell you, do not worry about your own life, wondering what you will have to eat or drink, or about your own body, wondering what you will have to wear. Is not life more important than food, and the body than clothes? Look at the

wild birds. They do not sow or reap, or store their food in barns, and yet your heavenly Father feeds them. Are you not of more account than they? But which of you with all his worry can add a single hour to his life? Why should you worry about clothing? See how the wild flowers grow. They do not toil or spin, and yet I tell you, even Solomon in all his splendor was never dressed like one of them. But if God so beautifully dresses the wild grass, which is alive today and is thrown into the furnace tomorrow, will He not much more surely clothe you, you who have so little faith? So do not worry and say, 'What shall we have to eat?' or 'What shall we have to drink?' or 'What shall we have to wear?' For these are all things the heathen are seeking, and your heavenly Father knows well that you need all this. But you must make His kingdom and uprightness your greatest care, and you will have all these other things besides. So do not worry about tomorrow, for tomorrow will have worries of its own. Let each day be content with its own ills."

DO NOT GIVE PEARLS TO PIGS

"Do not give what is sacred to dogs, and do not throw your pearls before pigs, or they will trample them under their feet and turn and tear you in pieces."

BE GOOD THROUGH AND THROUGH

"Go in at the narrow gate. For the road that leads to destruction is broad and there are many who follow it. But the gate is narrow and the road is hard that leads to life, and there are few that find it.

"Beware of the false prophets; they come to you disguised as sheep, but underneath they are ravenous wolves. You can tell them by their fruit. Do people pick grapes off thorns, or figs off thistles? Just so, any sound tree bears good fruit, but a poor tree bears bad fruit. Any tree that does not bear good fruit is cut down and burned.

"A good man, out of the good he has stored up in his heart, produces good, but a bad man, out of what he has stored up in his heart produces evil. For out of the fullness of a man's heart, his mouth speaks.

"It is not everyone who says to me 'Lord! Lord!' who will get into the Kingdom of Heaven, but only those who do the will of my Father in heaven. Many will say to me on that Day, 'Lord! Lord! it was in your name that we prophesied, and by your name that we drove out demons, and by your name that we did many mighty acts.' Then I will say to them plainly, 'I never knew you! Go away from me, you who do wrong!'"

"Everyone, therefore, who listens to this teaching of mine and acts upon it, will be like a sensible man who built his house on rock. The rain fell, the rivers rose, the winds blew, and beat about that house, but it did not go down, for its foundations were on rock. Anyone who listens to this teaching of mine and does not act upon it, will be like a foolish man who built his house on sand. The rain fell, the rivers rose, the winds blew, and beat about that house, and it went down, and its downfall was complete."

The crowds were astounded at these teachings, for they said I taught them with authority and not like their scribes.

THE LAST DAYS OF JOHN THE BAPTIST

THE GOOD ROMAN CAPTAIN

When I had finished saying all this in the hearing of the people, I went to Capernaum.

A Roman captain had a slave of whom he thought a great deal. The slave was sick and at the point of death. When the captain heard about me, he sent some Jewish elders to me to ask me to come and save his slave's life. They came and urged me strongly to do it.

"He deserves to have you do this for him," they said, "for he loves our nation, and it is he who built us our synagogue."

So I went with them. But when I was not far from the house, the captain sent some friends to me to say,

"Master, do not take any more trouble, for I am not a suit-

able person to have you under my roof. That is why I did not think I was fit to come to you. But simply say the word, and my servant will be cured. I have soldiers under me, and I tell one to go, and he goes, and another to come, and he comes, and my slave to do something, and he does it."

When I heard this, I was astonished at him, and turning to the crowd that was following me, I said,

"I have not found such faith as this even in Israel. And I tell you many will come from the east and from the west and take their places at the feast with Abraham, Isaac, and Jacob, in the Kingdom of Heaven, while the heirs to the kingdom will be driven into the darkness outside, there to weep and grind their teeth!"

When the messengers went back to the house they found the slave well.

RAISING THE WIDOW'S SON

I happened to go to the town of Nain. My disciples and a great throng of people were with me. As I came up to the gate of the town, a dead man was being carried out; he was his mother's only son, and she was a widow. A crowd of the townspeople was with her. When I saw her, I pitied her, and said to her,

"Do not weep."

I went up and touched the bier, and the bearers stopped. I said,

"Young man, I tell you, wake up!"

The dead man sat up and began to speak, and I gave him back to his mother. They were all overcome with awe, and they praised God, saying,

"A great prophet has appeared among us! God has not forgotten his people!"

The news about this spread all over Judea and the surrounding country.

A QUESTION FROM JOHN THE BAPTIST

John's disciples told him in the prison of all this, and he called two of them to him, and sent them to me to ask,

“Are you the One who was to come, or should we look for someone else?”

The men came to me and said,

“John the Baptist sent us to you to ask, ‘Are you the One who was to come, or should we look for someone else?’ ”

Just then I cured many of diseases and ailments and evil spirits, and I gave sight to many who were blind. And I answered them,

“Go and report to John what you have seen and heard. The blind are regaining their sight, the lame can walk, the lepers are being cured, the deaf can hear, the dead are being raised, and good news is being preached to the poor. Blessed is the man who finds nothing in me that repels him.”

THE GREATNESS OF JOHN THE BAPTIST

When John’s messengers were gone, I began to speak to the crowds about John.

“What was it that you went out into the desert to look at? A reed swaying in the wind? Then what did you go out to see? A man luxuriously dressed? Men who wear fine clothes and live in luxury, you find in palaces. Then what did you go out to see? A prophet? Yes, I tell you, and far more than a prophet! This is the man of whom the Scripture says,

“ ‘There I send my messenger on before you,
He will prepare the road ahead of you!’ ”

“I tell you, among men born of women there is none greater than John; and yet those who are of little importance in the Kingdom of God are greater than he. All the people, even the tax-collectors, when they heard him, acknowledged the justice of God’s demands, by accepting baptism from John. But the Pharisees and experts in the law thwarted God’s purpose for them by refusing to let John baptize them. Until John came it was the Law and the prophets. All the prophets up to the time of John prophesied about me, and so did the Law. But from the time of John the Baptist until now, the Kingdom of God has been proclaimed. Men are now entering the Kingdom of Heaven

with violence, and are impetuously crowding into it. If you are willing to accept him, John is himself the Elijah who was to come.

“But to what can I compare this present age? It is like children sitting in the bazaars and calling out to their playmates,

“ ‘We have played the flute for you, and you would not dance! We have wailed and you would not beat your breasts!’

For when John came, he neither ate nor drank, and people said, ‘He has a demon!’ Now that the Son of Man has come, he does eat and drink, and people say, ‘Look at him! A glutton and a drinker, the companion of tax-collectors and irreligious people!’ And yet Wisdom is vindicated by her actions!”

THE DEATH OF JOHN THE BAPTIST

King Herod on his birthday gave a banquet to his courtiers and officers and to the leading men of Galilee. Herodias’ daughter came in and danced for them. Herod and his guests were delighted, and he said to the girl,

“Ask me for anything you like and I will give it to you.”

He made oath to her,

“I will give you whatever you ask me for, up to half my kingdom.”

When she had left the room she said to her mother,

“What shall I ask him for?”

Her mother said,

“The head of John the Baptist.”

She hurried back at once to the king and asked him for it, saying,

“I want you right away to give me John the Baptist’s head on a platter.”

The king was very sorry, but on account of his oath and his guests he did not like to break his word to her. He immediately sent one of his guard with orders to get John’s head. The guard went off and beheaded John in prison and brought back his head on a platter. He gave it to the girl and the girl gave it to her mother. When John’s disciples heard of it, they took his

body away and put it in a tomb. Then they came and reported it to me.

SHE IS FORGIVEN BECAUSE SHE LOVED SO MUCH

One of the Pharisees asked me to have dinner with him, and I went to the Pharisee's house and took my place at the table. Now there was a woman in the town who was leading a sinful life. When she learned that I was having dinner at the Pharisee's house, she got an alabaster flask of perfume, came and stood behind me at my feet, weeping, and began to wet my feet with her tears. She wiped them with her hair, and kissed them, and poured perfume on them. When the Pharisee who had invited me saw this, he said to himself,

"If this man were really a prophet, he would know what kind of woman is touching him, for she leads a wicked life."

I said to him,

"Simon, there is something I want to say to you."

He said,

"Proceed, Master."

I told him,

"Two men were in debt to a money-lender. One owed him a hundred dollars and the other ten. As they could not pay him, he canceled what they owed him. Now which of them will be more attached to him?"

Simon answered,

"The one, I suppose, for whom he canceled the most debt."

"You are right," I said.

Then I turned to the woman, and said to Simon,

"Do you see this woman? I came to your house; you did not give me water for my feet, but she has wet my feet with tears and wiped them with her hair. You did not give me a kiss, but from the moment I came in she has not stopped kissing my feet. You did not put oil upon my head, but she has put perfume upon my feet. Therefore, I tell you, her sins, many as they are, are forgiven, for she has loved me so much. But the man with little to be forgiven loves me but little."

And I said to her,

"Your sins are forgiven!"

The men at table with me began to say to themselves,

“Who is this man, who even forgives sins?”

But I said to the woman,

“It is your faith that has saved you. Go in peace.”

THE MINISTERING WOMEN

I went about among the villages and towns preaching and telling the good news of the Kingdom of God. The Twelve went with me, and so did several women who had been cured of evil spirits and sickness—among these were Mary of Magdala, out of whom seven demons had been driven, and Joanna, the wife of Chuza, Herod’s manager, and Susanna, and a number of others, who provided for us with their means.

POPULARITY AND OPPOSITION

MOTHER AND BROTHERS FOLLOW AFTER

We went into a house. The crowd gathered again in such numbers that there was no chance for us even to have our meal. My family heard of this and they set out to take charge of me, for people were saying that I must be out of my mind.

When my mother and brothers arrived, they stood outside and sent word for me to come outside to them. There was a crowd sitting around me, when someone told me,

“Your mother and your brothers are standing outside; they want to see you.”

But I answered the man who told me this,

“Who is my mother, and who are my brothers?”

Then I pointed to my disciples and said,

“Here are my mother and my brothers! For whoever does the will of my Father in heaven is my brother and sister and mother!”

THERE IS ONE UNFORGIVABLE SIN

At that time some people brought to me a man blind and dumb, who was possessed by a demon, and I cured him, so that

the dumb man could speak and see. All the people were astounded, and said,

"Can this be the Son of David?"

But the Pharisees when they heard it, said,

"It is only by the help of Beelzebub, the prince of the demons, that this man can drive out demons."

I knew what they were saying, so I told them,

"If it is Satan who is driving out Satan, he is divided against himself. How can his kingdom stand? Any kingdom that is disunited is on the way to destruction, and any city or any household that is disunited cannot last. A man's property is not disturbed if he is strong and fully armed and guarding his house. But if some man stronger than he is, attacks him and overcomes him, he strips him of his arms and divides up the spoils.

"Let me ask you; if it be true, as you say, that Beelzebub helps me drive out demons, who is helping your sons drive them out? Let them judge whether you are telling the truth.

"If it is by the spirit of God that I am driving out the demons, then the Kingdom of God has come among you."

Because the Pharisees had told people, "He is possessed with a foul spirit," I said to them, "Men will be forgiven for all their sins and for all the curses they utter. But a man who speaks blasphemy against the Holy Spirit can never be forgiven. He is guilty of an eternal sin.

"You brood of snakes! How can you, with your evil minds, say good about anything? The mouth says what the heart is full of. A good man out of the good he has accumulated, speaks things that are good, but a bad man, out of the bad he has accumulated brings out things that are bad. I tell you, for every careless word that men utter they will have to answer on the Day of Judgment. It is by your words that you will be acquitted, or by your words that you will be condemned. If you are not working with me you are against me, and if you are not gathering with me, you are scattering."

THIS WICKED AGE

Then some of the scribes and Pharisees addressed me, saying, "Master, we would like to have you show us some sign."

But I answered,

"Only a wicked and faithless age insists upon a sign, and no sign will be given it but the sign of the prophet Jonah. For just as Jonah became a sign to the people of Nineveh, so the Son of Man will be a sign to this age. The queen of the south will rise with the men of this generation at the Judgment and will condemn them, for she came from the very ends of the earth to listen to Solomon's wisdom; and more than Solomon is here! The men of Nineveh will rise with this generation at the Judgment and will condemn it, for they repented at Jonah's preaching; and more than Jonah is here.

"When a foul spirit goes out of a man, it roams through deserts in search of rest and can find none. Then it says, 'I will go back to my house that I left.' It returns and finds it cleaned, and all in order, but unoccupied. Then it goes and gets seven other spirits more wicked than itself, and they go in and live there. In the end the man is worse off than he was before. That is the way it will be with this present wicked age."

I also said to the people,

"When you see a cloud rise in the west, you say at once, 'It is going to rain,' and it does. When you see the south wind blowing you say, 'It is going to be very hot!' and it is. You hypocrites! You know how to interpret the look of the earth and sky; and why can you not interpret this present time?"

A woman in the crowd raised her voice and said to me,

"Blessed is the mother who bore you and nursed you!"

But I said,

"You might better say, 'Blessed are those who hear God's message and obey it!' "

THE SOWER

I went out of my house and was sitting on the seashore. Such great crowds gathered about me that I got into a boat and sat down, while all the people stood on the shore. I taught them many truths by telling stories. I said,

"A sower went out to sow, and as he was sowing, some of the seed fell by the path and the birds came and ate it up. Some fell on rocky ground where there was not much soil, and it sprang up at once because the soil was not deep, but when the

sun came up, it was scorched and withered because it had no root. Some of it fell among the thorns, and the thorns grew up and choked it out. Some fell on good soil and yielded, some a hundred, some sixty, and some thirtyfold. Let him who has ears listen!"

When I was by myself, those who stayed about me with the Twelve asked me about the meaning of this story.

I answered,

"The sower sows the message. The ones by the path are those into whose hearts the message falls, but as soon as they hear it, Satan comes and carries off the message that has been sown in their hearts. It is so too with the ones sown on the rocky ground; they gladly accept the message as soon as they hear it, but it takes no real root in them and they last only a little while; for when trouble or persecution comes because of the message, they give it up at once. Those sown among the thorns are people who listen to the message, but the worries of this world and the pleasure of being rich, and passions for other things creep in and choke out the message, and it yields nothing. The ones sown in good ground are the people who listen to the message and welcome it and yield thirty, sixty, even a hundred-fold.

"You are permitted to know the secrets of the Kingdom of Heaven, but many others are not. People who have something will have more given them, and will be plentifully supplied. But from people who have nothing, even what they have will be taken away. I can speak to such people only with stories because they look but do not see, and they listen but do not hear or understand. They are a fulfillment of Isaiah's prophecy,

" 'You will listen and listen, and never understand,
You will look and look, and never see!
For this nation's mind has grown dull.
They hear faintly with their ears,
And they have shut their eyes,
So as never to see with their eyes,
Or hear with their ears,
Or understand with their minds,
Or turn back, to let me cure them.'

“But blessed are your eyes, for they do see, and your ears, for they do hear. For I tell you, many prophets and upright men have longed to see what you see, and could not see it, and to hear what you hear, and could not hear it.”

THE GROWING GRAIN

“The reign of God,” I said, “is like a man scattering seed on the ground, and then sleeping at night and getting up by day. The seed-sprouts come up without his knowing it. The ground of itself is productive, putting forth first a blade, then a head, then fully developed wheat in the head. But as soon as the crop will let him, the man goes in with his sickle, for the harvest time has come.”

THE WEEDS

Another figure which I used in speaking to them was this:
“The Kingdom of Heaven is like a man who sowed good seed in his field, but while people were asleep his enemy came and sowed weeds among the wheat, and went away. When the wheat came up and ripened, the weeds appeared too. And the owner’s slaves came to him and said, ‘Was not the seed good that you sowed in your field, sir? So where did these weeds come from?’ He said to them, ‘This is some enemy’s doing.’ And they said to him, ‘Do you want us to go and gather them up?’ He said, ‘No, don’t do that, for in gathering up the weeds you may uproot the wheat. Let them both grow together until harvest time, and when we harvest it, I will direct the reapers to gather up the weed first and tie them up in bundles to burn, and then to put the wheat in my barn.’ ”

THE STORY OF THE WEEDS EXPLAINED

In speaking to crowds I always used figures like these; I did not talk to the crowds in any other way. This fulfilled what was said by the prophet,

“I will open my mouth in figures,
I will utter things that have been hidden since the creation.”

When I left the crowds and went into my house, my disciples came to me and said,

"Explain to us the figure of the weeds in the field."

I answered,

"The sower who sows the good seed is the Son of Man. The field is the world. The good seed is the people of the kingdom. The weeds are the wicked. The enemy who sowed them is the Devil. The harvest is the close of the age, and the reapers are angels. Just as the weeds are gathered up and burned at harvest time, so it will be at the close of this age; the Son of Man will send out his angels, and they will gather out of his kingdom all the causes of sin and all the wrongdoers, and will throw them into the blazing furnace; there they will wail and grind their teeth. Then those who are upright will shine like the sun, in their Father's Kingdom."

THE DRAGNET

"The Kingdom of Heaven is also like a net that was let down into the sea, so that it enclosed fish of all kinds. When it was full, they dragged it up on the beach, sat down and sorted the good fish into baskets and threw the bad away. That is what will happen at the close of the age. The angels will go out and remove the wicked from among the upright, and throw them into the blazing furnace, where they will wail and grind their teeth.

"Do you understand all this?"

They said to me,

"Yes."

I said to them,

"If a scribe becomes a disciple of the Kingdom of Heaven, he is like a householder who can take from his storeroom new things as well as old."

THE MUSTARD SEED

"How can we find another comparison," I said, "for the reign of God? What figure can we use to describe it? It is like a mustard seed, which, when sown in the ground, though it is the smallest of all the seeds in the world, yet once sown, comes up and grows to be the largest of all the plants, and produces branches so large that the wild birds can roost under the shelter of it."

THE LEAVEN

Here is another figure which I used with them:

“The Kingdom of Heaven is like yeast, which a woman took and buried in a bushel of flour until it had all risen.”

THE HIDDEN TREASURE

I also told them,

“The Kingdom of Heaven is like a hoard of money buried in a field, which a man found, and buried again. He was overjoyed, and went and sold everything he had and bought the field.”

THE PEARL OF GREAT PRICE

“Again, the Kingdom of Heaven is like a dealer in search of fine pearls. He found one very precious pearl, so he went and sold everything he had, and bought it.”

THE KINGDOM OF GOD IS WITHIN YOU

I was asked by some of the Pharisees when the Kingdom of God would come, and I answered,

“The Kingdom of God is not coming visibly. People will not say, ‘Look, here it is!’ or ‘There it is!’ for the Kingdom of God is within you.”

THE STORM IS STILLED

When it was evening I said to them,

“Let us cross to the other side.”

So they left the crowd and took me away in the boat in which I was sitting. A heavy wind came up and the waves dashed into the boat so that it was beginning to fill. I was in the stern asleep on the cushion. They woke me up and cried out,

“Master, does it make no difference to you that we are sinking?”

Then I stood up and reproved the wind, and said to the sea,
“Hush! Silence!”

The wind went down and there was a great calm. I said to them,

"Why are you afraid? Have you still no faith?"

**But now they were awestruck, and they said to one another,
"Who can he be? For even the wind and the sea obey him."**

THE LEGION OF DEMONS

We made a landing in the neighborhood of Gerasa, which is just across the lake from Galilee. When we landed, we met a man possessed by demons, who was coming out of the town. He had worn no clothing for a long time and did not live in a house, but in the tombs. The foul spirit often seized him, and even though he was fastened with chains and fetters and closely watched, he would snap his bonds and the demon would drive him away to the desert.

When he saw me he cried out and threw himself before me, saying in a loud voice,

"What do you want of me, Jesus, Son of the Most High God? I beg you not to torment me."

I asked him,

"What is your name?"

He said,

"Legion"—for many demons had gone into him. I commanded the foul spirits to get out of him. They begged me not to order them off to the bottomless pit. There was a large drove of pigs feeding on the hillside, and the demons begged me to allow them to go into the pigs. I gave them leave, and the demons came out of the man and went into the drove. About two thousand pigs rushed over the steep bank into the sea and were drowned. The men who tended them ran away, spreading the news in the town and country around, and the people came to see what had happened. When they found the demoniac sitting quietly with his clothes on and in his right mind—the same man who had been possessed by a legion of demons—they were frightened. Those who had seen it told the people what had happened to the demoniac, and all about the pigs. They pleaded with me to leave their district. As I was getting into the boat, the man who had been possessed begged to be allowed to go with me. I would not permit it, but said to him,

"Go home to your own people. Tell them how the Lord took pity on you. Tell them all he has done for you."

He went off, telling everybody in the Ten Towns what I had done for him, and they all were astounded.

HEALED BY TOUCHING OF CLOTHES

When we had crossed again by boat to the other side of the lake a great crowd gathered about me as I stood on the shore. A woman was there who had had a hemorrhage for twelve years and had been treated a great deal by various doctors. Though she had spent all she had, she had never been helped, and had grown worse. She had heard about me, so she came up in the crowd behind me, saying to herself,

"If I can only touch his clothes I shall get well."

She touched my coat and the hemorrhage stopped at once. She felt in her body that she was cured. I perceived that healing power had passed from me, so I turned around in the crowd and said,

"Who touched my clothes?"

My disciples said,

"You see the crowd pressing all around you and, yet you ask who touched you."

But I still looked around to see the person who had touched me. The woman, knowing what had happened to her, came forward frightened and trembling. She threw herself down at my feet and told me the whole truth. I said to her,

"My daughter, it is your faith that has cured you. Go in peace. You are free from your disease."

"LITTLE GIRL, I TELL YOU, GET UP"

A man named Jairus, leader of the synagogue, came and threw himself at my feet and pleaded with me saying,

"My little daughter is at the point of death. Come and lay your hands on her so that she may get well and live."

So I went with him. A great crowd followed us. People came from the house of the leader of the synagogue and said,

"Your daughter is dead. Why should you trouble the Master any further?"

I paid no attention to what they said, but I told the dead girl's father,

"Do not be afraid. Just have faith."

I allowed no one to go with us but Peter, James, and James' brother John. When we came to the house, we saw the flute players and found everything in confusion—people weeping and wailing. I went into the house and said to them,

"What is the meaning of all this confusion and crying? The child is not dead, she is asleep."

They laughed at me, but I drove them all out. Then I took the child's father and mother and the men who were with me and went into the room where the child was lying. I grasped her hand and said to her,

"*Taleitha, koum!*"—that is to say, "Little girl, I tell you, get up!"

She got up immediately and walked about; she was twelve years old. When they saw it they were utterly astounded. I strictly forbade them to let anyone know it and told them to give her something to eat.

TWO BLIND MEN RECEIVE THEIR SIGHT

As I was passing along from there, two blind men followed us, calling out,

"Take pity on us, you Son of David!"

When I had gone indoors, the blind men came up to me; I said to them,

"Do you believe that I can do this?"

They said to me,

"Yes, sir."

Then I touched their eyes and said,

"You shall have what your faith expects."

And their sight was restored. I warned them sternly not to let anyone hear of it. But they went out and spread the news about me all over that part of the country.

As they were going, some people brought to me a dumb man who was possessed by a demon. As soon as the demon was driven out, the dumb man was able to speak. The crowds were amazed and said,

"Nothing like this was ever seen in Israel!"

VISITING NAZARETH

I came to Nazareth where I had been brought up. On the Sabbath I went to the synagogue, as I was accustomed to do, and stood up to read the Scripture. The roll of the prophet Isaiah was handed to me. I unrolled it and found the passage which says:

“The Spirit of the Lord is upon me,
For He has consecrated me to preach the good news
to the poor,
He has sent me to heal the brokenhearted,
To announce release to captives,
And recovery of sight to the blind,
And liberty to those who are oppressed;
To proclaim the year acceptable to the Lord!”

I wound up the roll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fixed upon me. I began by saying to them,

“This passage of Scripture is being fulfilled here in your presence today!”

They all spoke well of me, astonished at the gracious words that fell from my lips. They asked,

“Where did he get all this? How does he come to have such wisdom? How are such marvelous things done through him? Is he not the carpenter, Mary’s son, and the brother of James, Joses, Judas, and Simon? Do not his sisters live here among us?”

And they took offense at me. I said to them,

“I have no doubt you will quote this proverb to me: ‘Doctor, cure yourself. Do the things here in your own country that we hear you did in Capernaum.’ No, I tell you, a prophet is never welcomed in his own country. At the time when it did not rain for three and a half years, when there was a great famine over all our land, Elijah was not sent to any widows in Israel. He was sent to a widow in Sidon, although there were plenty of widows in Israel. And in the time of Elisha there were plenty of lepers in Israel, yet none of them was cured by Elisha; only the Syrian Naaman was cured.”

When the people in the synagogue heard this they were

furious. They drove me out of town and took me to the brow of the hill on which Nazareth is built, intending to throw me down from it. But I made my way through their midst and went away. I could not do any mighty works in Nazareth, excepting to put my hands on a few sick people and cure them. Their lack of faith was a great disappointment to me.

COMPASSION FOR THE CROWDS

I went around among all the towns and villages, teaching in their synagogues, proclaiming the good news of the Kingdom, and curing any disease or illness.

The sight of the crowds of people filled me with pity because they were bewildered and dejected, like sheep that have no shepherd. Then I said to my disciples,

“The harvest is abundant, but the reapers are few. So pray to the owner of the harvest to send reapers to gather it.”

SENDING THE TWELVE OUT TO HEAL AND PREACH

I sent the Twelve off two by two, giving them power so that they could drive out foul spirits, and so that they could heal any disease or illness. These are the directions which I gave them:

“Do not go among the heathen, or to any Samaritan town, but proceed instead to the lost sheep of Israel’s house. As you go about, preach and say, ‘The Kingdom of Heaven is at hand!’ Cure the sick, raise the dead, heal lepers, drive out demons. Give without payment, just as you received without payment. Do not accept gold or silver or copper money to put in your pockets, and do not take a bag for your journey, nor two shirts, nor shoes, nor a staff, for the workman deserves his food! Whatever town or village you come to, inquire for some suitable person, and stay with him till you leave the place. As you go into his house, wish it well. If the house deserves it, the peace you wish it will come over it, but if it does not deserve it, your blessing will come back upon yourselves. But if no one will welcome you, or listen to you, as you leave that house or town, shake off its very dust from your feet. I tell you, the land of Sodom and Gomorrah will fare better on the Day of Judgment than that town.

"Here I am sending you out like sheep among wolves. So you must be wise like serpents, and guileless like doves. If they persecute you in one town, make your escape to another, for I tell you, you will not have gone through all the towns of Israel before the Son of Man arrives.

"A pupil is not better than his teacher, nor a slave better than his master. A pupil should be satisfied to come to be like his teacher, or a slave to come to be like his master. If men have called the head of the house Beelzebub, how much worse names will they give to the members of his household! So do not be afraid of them, for there is nothing covered up that is not going to be uncovered, nor secret that is not going to be known. What I tell you in the dark you must say in the light, and what you hear whispered in your ear, you must proclaim from the housetops. Have no fear of those who kill the body, but cannot kill the soul. You had better be afraid of one who can destroy both soul and body in the pit. Do not sparrows sell two for a cent? Yet not one of them can fall to the ground against your Father's will. The very hairs on your heads are all counted. You must not be afraid; you are worth more than a great many sparrows! Everyone who will acknowledge me before men I will acknowledge before my Father in heaven, but anyone who disowns me before men, I will disown before my Father in heaven.

"I have come to bring fire down to the earth, and how I wish it were kindled already! I have a baptism to undergo, and how distressed I am till it is over!

"Do not think that I have come to bring peace to the earth. I have not come to bring peace but a sword. For I have come to turn a man against his father and a daughter against her mother, and a daughter-in-law against her mother-in-law; a man's enemies will be in his own household. No one who loves father or mother more than he loves me is worthy of me. No one who loves son or daughter more than he loves me is worthy of me. No one who will not take up his cross and follow me is worthy of me. Whoever gains his life will lose it, and whoever loses his life for my sake will gain it.

"Whoever welcomes you welcomes me, and whoever welcomes me welcomes him who has sent me. Whoever welcomes a prophet because he is a prophet will have the same reward as

a prophet. Whoever welcomes an upright man because he is upright will have the same reward as an upright man. No one who will give the humblest of my disciples even a cup of cold water because he is my disciple, I tell you, can ever fail of his reward."

The Twelve set forth and went from village to village telling the good news. They preached that men should repent. They drove out demons and cured many sick people by anointing them with oil. Then they returned and told me all they had done and taught.

HEROD THINKS THAT JOHN THE BAPTIST HAS RISEN

At that time Herod the governor heard the reports about me, and he said to his attendants,

"John I have beheaded, but who can this be about whom I hear such reports?"

Some said that I was Elijah, and still others that I was a prophet of the old prophetic kind. But Herod said,

"This man must be John the Baptist. He has risen from the dead, and that is why wonderful powers are working through him."

And he endeavored to see me.

THE CRISIS IN CAPERNAUM

THE FIVE THOUSAND ARE FED

The Jewish festival of the Passover was approaching. People were coming and going in large numbers, and we had no time even for meals. I said to my disciples,

"Come away by yourselves to some quiet place and rest a little while."

So we set off by ourselves in their boat for a secluded place. But many of the people, when they saw us start, hurried around by land from all the neighboring towns, and arrived ahead of us. When we got out of the boat we found a great crowd gathered. I welcomed them and spoke to them about the Kingdom

of God, and cured those who needed to be healed. My heart was touched at the sight of them, because they were like sheep that have no shepherd. I continued to teach them for a long while, and when the day began to decline, the Twelve came up and said to me,

“Send the crowd away to the villages and farms around, to find food and shelter, for we are in a lonely place here.”

But I said to them,

“They do not need to go away. You give them something to eat.”

Philip answered,

“Forty dollars’ worth of bread would not be enough for each of them to have even a little.”

I said to them,

“How many loaves have you? Go and see.”

Andrew, Simon Peter’s brother, said to me,

“There is a boy here who has five barley loaves and a couple of fish, but what is that among so many people?”

I said,

“Bring them here to me.”

I directed the people all to sit down in parties on the fresh grass. So they threw themselves down in groups, in hundreds and in fifties. Then I took the five loaves and two fish, looked up to heaven, blessed the loaves and broke them in pieces, and gave them to the disciples to pass to the people; and I divided the two fish among them all. They all ate and had enough. The pieces they gathered up filled twelve baskets, besides the pieces of the fish. There were five thousand men who ate the loaves.

When the people saw this sign they said,

“He is really the prophet who was to come into the world!”

I saw that they meant to come and carry me off to make me their king, so I told my disciples to get into the boat and cross before me to the other side while I dismissed the crowds. After I had dismissed them I went up the hill by myself to pray. And when evening came, I was there alone.

WALKING ON THE WATER

My disciples started across the sea for Capernaum. By this time it was dark, and I had not yet joined them. A strong wind

was blowing and the sea was growing rough. Toward morning I went out to them, walking on the sea. When they had rowed three or four miles they saw me approaching the boat, and they were terrified, and said,

"It is a ghost!"

They screamed with fear. But I spoke to them and said,

"Take courage! It is I. Do not be afraid."

Peter answered,

"If it is you, Master, order me to come to you on the water."

I said,

"Come!"

Peter got out of the boat and walked on the water and came to me. But when he felt the wind, he was frightened, and beginning to sink, he cried out,

"Master, save me!"

I immediately stretched out my hand and caught hold of him, and said to him,

"Why did you waver? You have so little faith!"

When we got into the boat, the wind went down. The men in the boat fell down before me saying,

"You are the Son of God!"

They were perfectly beside themselves. They had not understood about the loaves, for their minds were very slow.

We crossed over to the other side and came to Gennesaret and moored the boat. As soon as we came ashore, many people recognized me. They hurried all over the countryside and began to bring the sick on their mats.

TEACHINGS TOO HARD FOR MANY

We had left many people on the other side of the lake. They knew that I had not embarked with the disciples, for they had seen them go away without me. The next day, when some boats from Tiberias landed near that place, the people got into those boats and came across the lake to Capernaum in search of me. They found me teaching in the synagogue at Capernaum, and they asked me,

"When did you get here, Master?"

I answered,

"I will tell you why you are seeking me. It is because you

ate all the bread you wanted. Do not worry about the bread that perishes, but work for the bread that gives eternal life. That is the bread which the Son of Man will give you. God the Father sent me to give it to you."

They asked me,

"What must we do to work for God?"

I told them,

"The way to work for God is to believe in me whom He sent."

They said,

"Then what sign can you give us that will make us believe in you? Moses gave our forefathers manna to eat in the desert. The Scripture says, 'He gave us bread from heaven.' What work are you doing?"

I replied,

"No, the manna which Moses gave you was not from heaven, for your forefathers ate it, and yet they died. My Father is giving you the true bread from heaven. No one who eats it will ever die. For the bread which God sends from heaven is to give life to the world."

They said,

"Give us that bread always, sir!"

I said to them,

"I am that bread from heaven which gives eternal life. No one who comes to me will ever be hungry and no one who believes in me will ever be thirsty. I will never refuse anyone who comes to me. I have come down from heaven, not to do what I please, but what pleases Him who sent me. His purpose is that I should lose none of those whom He has given me, but should raise them to life on the Last Day. It is His purpose that everyone who sees the Son and believes in Him shall have eternal life."

The people complained of me for saying, "I am the bread that has come down out of heaven." They said,

"Is this not Jesus, the son of Joseph? We know his father and mother. How can he say, 'I have come down out of heaven'?"

I answered,

"Do not murmur about what I said. No one has ever seen the Father excepting the Son who came from God; he alone has

seen the Father. In the Prophets it is written, 'All men will be taught by God.' Everyone who hears what he is taught by God will come to me. No one can come to me unless the Father who sent me brings him to me. If a man comes I will raise him to life on the Last Day. Whoever believes in me, already possesses eternal life.

"I am the living bread that comes down out of heaven. I am the bread that gives eternal life. Whoever eats this bread will live forever. The bread that I will give for the world is my flesh."

This started another dispute. The people said,

"How can he give us his flesh to eat?"

Then I said to them,

"I tell you, if you do not eat the flesh of the Son of Man and drink his blood, you can have no life in you. Whoever lives on my flesh and drinks my blood possesses eternal life, and I will raise him to life on the Last Day. For my flesh is food and my blood is drink. Whoever lives on my flesh and drinks my blood remains in me and I remain in him. Just as the living Father has sent me, and I live because of the Father, so he who lives on me will live because of me. Whoever lives on this bread will never die."

Many of my disciples on hearing it said,

"This is a harsh teaching! Who can listen to it?"

I knew that my disciples were complaining about my words, and I said to them,

"Does this stagger you? What then will you do when you see the Son of Man go up to heaven where he was before? It was the Spirit that I was talking about, for the Spirit is what gives life. The flesh does not count at all."

But because I had said these things, many of my disciples drew back and would not go with me any longer. I said to the Twelve,

"Will you also go away?"

Simon Peter answered,

"Lord, to whom else can we go? You have the message of eternal life. We believe and are satisfied that you are the Holy One of God."

I knew from the first which one of them would not believe, and who would betray me. So I said,

“There is one man among you who does not believe. Did I not select all twelve of you? Yet one of you is a traitor.”

I meant Judas, the son of Simon Iscariot, for though he was one of the Twelve, he was going to betray me.

A BREAK WITH THE OLD CUSTOMS

The Pharisees gathered about me with some scribes who had come from Jerusalem. They had noticed that some of my disciples ate their food without first giving their hands a ceremonial washing to purify them. For the Pharisees and all the Jews observe the rules handed down from their ancestors. They will not eat until they have washed their hands in a particular way, and they will not eat anything from the market without first purifying it by sprinkling it. They have a number of other observances which have come to them, in the way of washing cups, pitchers, and basins. The Pharisees and the scribes asked me,

“Why do your disciples not observe the rules handed down by our ancestors, but eat food without purifying their hands?”

I said to them,

“You hypocrites! It was about you that Isaiah prophesied so finely in the words,

“ ‘These people honor me with their lips,
Yet their hearts are far away from me.
Their worship of me is all in vain,
They teach human precepts instead of God’s Laws.’

“For you give up what God has commanded and hold fast to rules that men have invented.

“You are very clever in nullifying what God has commanded in order to observe what men have handed down to you. For example, Moses said, ‘Honor your father and your mother,’ and again, ‘Whoever abuses his father or mother must be put to death.’ But you say, ‘If a man says to his father or mother, “Anything of mine that might have been of use to you I have consecrated to God,” ’ you let that man off from doing any-

thing for his father or mother. That is how you nullify what God has said by what men have handed down. You have many practices like that."

I called the people to me again and said to them,

"Listen to me, all of you, and understand this. Nothing that goes into a man from outside can pollute him. It is what comes out of a man that pollutes him."

When I had left the crowd and gone home, my disciples asked me what I meant, so I said,

"Do you not see that nothing that goes into a man from outside can pollute him, since it does not go into his heart but into his stomach and there is disposed of?"

In that way I declared all food to be clean. I went on to say,

"It is what comes out of a man that pollutes him. For it is from inside, from men's hearts, that evil ideas come, of immorality, stealing, murder, adultery, greed, malice, deceit, indecency, envy, abusiveness, arrogance, folly—all these evils come from inside and they pollute a man. But not eating with unwashed hands."

My disciples said to me,

"Do you know that the Pharisees were shocked to hear you say that?"

I answered,

"Any plant that my heavenly Father did not plant must be uprooted! Leave the Pharisees alone. They are blind guides. If one blind man leads another they will both fall into the ditch."

HEALING A WITHERED HAND ON THE SABBATH

On another Sabbath I happened to go to the synagogue and teach. A man was there whose right hand was withered. The scribes and Pharisees were on the watch to see whether I would cure people on the Sabbath, in order to find a charge to bring against me. I knew what they were thinking, so I said to the man with the withered hand,

"Get up and stand in front of us."

He got up and stood there. I said to the scribes and Pharisees,

"I want to ask you, is it allowable on the Sabbath to do people good or to do them harm? To save life or to destroy it? Who among you if he has even a single sheep and it falls into

a hole on the Sabbath, will not take hold of it and lift it out? How much more is a man worth than a sheep? Therefore, it is right to do people good on the Sabbath."

But they made no answer. I looked around at them with anger, hurt by their hard hearts, and I said to the man,

"Hold out your hand!"

He held it out and it was restored and became as well as the other. That made the Pharisees furious. They discussed with one another what they could do to me. They left the synagogue and went to consult with the Herodians how they could put me to death.

WITHDRAWAL WITH THE TWELVE

A VISIT TO TYRE AND SIDON

We left that region and went to the neighborhood of Tyre. There I went into a certain house and wanted no one to know it. But I could not keep it secret. A woman whose daughter was possessed by a foul spirit immediately heard about me and came and threw herself at my feet. The woman was a Greek of Syrophenician birth. She screamed,

"Son of David, take pity on me, sir! My daughter is dreadfully possessed by a demon!"

I did not answer her. My disciples came up and urged me, saying,

"Send her away, for she keeps screaming after us."

I answered,

"I was sent only to the lost sheep of Israel's house."

She came and fell down before me and said,

"Help me, sir!"

I said to her,

"Let the children first eat all they want, for it is not right to take the children's bread and throw it to the dogs."

But she answered,

"True, sir! and still the dogs under the table eat what the children leave!"

Then I answered,

"O, woman, you have great faith! You shall have what you want. Go home; the demon has left your daughter."

She went home and found the child lying on the bed, and the demon gone.

RETURN TO GALILEE

We left the neighborhood of Tyre again and returned by way of Sidon to the Sea of Galilee, crossing the district of the Ten Towns, and I went up on the hillside and sat down. They brought to me a man who was deaf and hardly able to speak. They begged me to lay my hand on him. I took him off by himself away from the crowd, put my fingers in the man's ears, and touched his tongue with saliva. Looking up to heaven I sighed, and said to him,

"Ephphatha!"—which means "open."

His ears were opened and his tongue was released and he talked plainly. I forbade them to tell anyone about it, but the more I forbade them the more they spread the news far and wide.

Great crowds came to me bringing with them those who were lame, crippled, blind, or dumb, and many others. They laid them down at my feet and I cured them, so that the people were astonished to see the dumb speak, the lame walk, and the blind see, and they praised the God of Israel. People were amazed and said,

"How well he has done everything! He even makes the deaf hear and the dumb speak!"

THE FOUR THOUSAND ARE FED

In those days when a great crowd had gathered again and they had nothing to eat, I called my disciples to me and said to them,

"I pity these people, for they have been staying with me three days now, and they have nothing left to eat. If I send them home hungry they will be exhausted on the way, for some of them come from a distance."

My disciples replied,

"Where can anyone get bread enough, here in this solitude, to satisfy these people's hunger?"

"How many loaves have you?" I asked.

"Seven," they said.

I ordered the people to take their places on the ground. I took the seven loaves, and gave thanks. Then I broke them in pieces, and gave them to my disciples, and they passed them on to the people. They had a few small fish. I blessed them and told the disciples to pass them also to the people. They all ate and were satisfied. The pieces that they left, which were picked up, filled seven baskets. There were four thousand men who were fed, besides women and children.

I dismissed the people, got into a boat, and went to the district of Magadan.

A WARNING AGAINST THE YEAST OF FALSE TEACHING

The Pharisees came and began a discussion with me, testing me by asking me to show them a sign from heaven. I sighed and said to them,

"Why do the men of today ask for a sign? I tell you, no sign will be given them."

I left them, got into the boat again and crossed with my disciples to the other side of the lake. I said to my disciples,

"Look out! Be on your guard against the yeast of the Pharisees and the yeast of Herod!"

My disciples had forgotten to bring bread and had only one loaf with them in the boat. They were talking with one another about this, so I said to them,

"Why do you spend your time talking about having no bread? Do you not understand even yet? Are your memories so poor? You have eyes. Can you not see? You have ears. Can you not hear? Do you remember how many baskets of pieces you picked up when I broke the five loaves for those five thousand men?"

They said to me,

"Twelve."

"And the seven loaves for the four thousand, how many baskets full did you gather? Do you not see? I was not talking

to you about bread. I tell you, be on your guard against the yeast of the Pharisees and Sadducees!"

Then they understood that I was not warning them against yeast, but I was warning them against the teaching of the Pharisees and Sadducees.

THE BLIND MAN HEALED

We walked on to Bethsaida. There the people brought a blind man to me and begged me to touch him. I took him by the hand and led him outside the village. I put spittle in his eyes, laid my hands on him, and asked him,

"Do you see anything?"

He looked up and said,

"I can see people. They look to me like trees, only they are moving about."

I laid my hands on his eyes once more. He looked steadily and was cured, and saw everything plainly. I sent him home, but said to him,

"Do not go into the village, and do not tell any of the village people."

SUFFERING FORETOLD

PETER'S CONFESSION

My disciples and I went northward to the villages around Caesarea Philippi. On the way I asked them,

"Who do people say that I am?"

They answered,

"John the Baptist, though others say Elijah, and still others say Jeremiah, or that one of the old prophets has come back to life."

I said to them,

"But who do you say that I am?"

Simon Peter answered,

"You are the Christ, the Son of the living God!"

I answered,

"Blessed are you, Simon, son of Jonah, for human nature has not disclosed this to you, but my Father in heaven! I tell you, your name is Peter, the rock, and on this rock I will build my church, and the powers of death shall not subdue it. I will give you the keys of the Kingdom of Heaven. Whatever you forbid on earth will be forbidden in heaven and whatever you permit on earth will be permitted in heaven."

I warned my disciples,

"Do not yet tell anyone that I am the Christ."

FORETELLING OF DEATH AND RESURRECTION

Then for the first time I began to explain to my disciples that I had to go to Jerusalem and endure great suffering at the hands of the elders, high priests, and scribes; that I would be killed and would be raised to life on the third day. Peter took me aside and began to reprove me for saying this.

"Heaven forbid, Master," he said. "This shall never happen to you!"

Looking around at my disciples, I said to Peter,

"Get out of my sight, Satan! You hinder me, for you do not side with God, but with men!"

I called the people and my disciples to my side and said to them,

"If anyone wants to go with me he must disregard himself, take his cross, and follow me. For whoever wants to preserve his own life will lose it, and whoever loses his life for me and for the good news, will preserve it. What good does it do a man to gain the whole world and yet lose his life? What can a man give to buy back his life? If any man is ashamed of me and my teaching in this age of adultery and sin, then the Son of Man will be ashamed of that man when he returns in his Father's glory with the holy angels. I tell you, some of you here will certainly live to see the reign of God come in its might."

THE TRANSFIGURATION

It was about eight days after I said this that I took Peter, John, and James, and went up on the mountain to pray. As I was praying, my appearance underwent a change in their presence. My face shone like the sun and my clothes became as

white as light. Moses and Elijah appeared to us, talking with me about my departure which I was to go through with at Jerusalem. Peter and his companions had been overcome by sleep, but as they woke up they saw my shining appearance and the two men standing by me. As Moses and Elijah were about to part from me, Peter said,

"Master, how good it is that we are here! Let us put up three huts, one for you, one for Moses, and one for Elijah!" For he did not know what to say.

As he spoke a bright cloud overshadowed us. They were frightened as we passed under the cloud. From the cloud came a voice that said,

"This is my Son, my Beloved. He is my Chosen. Listen to Him!"

When the disciples heard it they were dreadfully frightened and fell upon their faces. I came and touched them and said,

"Get up and do not be afraid."

Suddenly, on looking around, they saw that there was now no one with them but me alone. As we were going down the mountain, I cautioned them to let no one know what they had seen until the Son of Man should rise from the dead. They did not forget what I said, but discussed with one another what I meant by the "rising from the dead."

They asked me,

"Why do the scribes say that Elijah has to return first?"

"Yes," I said to them, "Elijah was to come first and to reform everything. And I tell you, Elijah did return, but people treated him just as they pleased, as the Scripture says they would. Does not the Scripture also say that the Son of Man will suffer and be rejected?"

Then the disciples realized that when I said Elijah had returned, I was speaking to them about John the Baptist.

THE EPILEPTIC BOY

When we came down to the disciples we saw a great crowd around them and some scribes arguing with them. The people were amazed when they saw me, and they ran up and greeted me. I asked them,

"What are you discussing with them?"

A man in the crowd came up, and kneeling before me cried,

"Master, I beg you to look at my son, for he is my only child. Take pity on him. He has a demon and is wretched; he often falls into the fire or into the water. I brought him to your disciples and they have not been able to cure him."

I answered,

"O unbelieving, obstinate people! How long must I be with you? How long must I put up with you? Bring him here to me!"

They brought the boy to me. As soon as the spirit saw me, it convulsed the boy. He fell down on the ground and rolled about, foaming at the mouth. I asked the boy's father,

"How long has he been like this?"

He said,

"From his childhood, and many a time it has thrown him into the fire or into the water to put an end to him. If there is anything you can do, take pity on us and help us!"

I said to him,

"Anything I can do, did you say? Everything is possible for one who has faith!"

The boy's father instantly cried out,

"I have faith! Help my unbelief!"

Seeing that the crowd was rapidly gathering, I reproved the foul spirit, saying,

"You deaf and dumb spirit, get out of him, I charge you, and never enter him again!"

It gave a cry, convulsed him terribly, and went out of him. The boy lay like a corpse, so that most of them said that he was dead. But I grasped his hand and made him rise. He stood up.

When he had gone home and my disciples were alone with me, they asked me,

"Why could we not drive it out?"

I said to them,

"This kind of spirit can be driven out only by prayer."

The apostles said to me,

"Give us more faith."

I said,

"If your faith were as big as a mustard seed you might have said to this mulberry tree, 'Be pulled up by the roots and planted in the sea,' and it would have obeyed you! I tell you, if you have faith the size of a grain of mustard, you can say to this mountain, 'Move from here over to there!' and it will move; nothing will be impossible for you."

TRAINING THE TWELVE

THE SUFFERING TO COME

We left that place and made our way through Galilee. I did not wish anyone to know it; for I was teaching my disciples, saying to them,

"The time is coming when you will long to see one of the days of the Son of Man, and you will not be able to do so. He must go through much suffering and be refused by this age. The Son of Man is to be handed over to men, and they will kill him. Three days after he is killed he will rise again."

But they did not know what I meant, and they were afraid to ask about it.

WHO IS THE GREATEST?

We returned to Capernaum. When we reached home I asked them,

"What was it that you were discussing on the way?"

They made no answer, for they had been discussing with one another which of them was the greatest. I sat down and called the Twelve and said to them,

"If anyone wishes to be first, he must be last of all and the servant of all."

I took a child and made him stand among us. Then I put my arms around him and said to them,

"I tell you, unless you change and become like children, you will never get into the Kingdom of Heaven. Anyone, therefore,

who is as unassuming as this child, is the greatest in the Kingdom of Heaven. Anyone who welcomes one child like this, on my account, welcomes me, and whoever welcomes me, welcomes not only me, but also the Father who has sent me.

"Beware of feeling scornful of one single little child, for I tell you that in heaven their angels always behold the face of my Father. Whoever hinders one of these children who believe in me might better have a great mill-stone hung around his neck and be sunk in the sea. Alas for the world which causes such hindrances. They have to come, but alas for the man who causes them."

"A MAN WHO IS NOT AGAINST US IS FOR US"

John said to me,

"Master, we saw a man driving out demons with your name, and we told him not to do it, for he was not one of our followers."

But I said,

"Do not tell him not to drive them out, for no one who uses my name to do a mighty act, will be able soon after to abuse me. A man who is not against us is for us. Whoever gives you a cup of water to drink because you belong to Christ, will certainly not fail to be repaid!"

FORGIVE FOUR HUNDRED NINETY TIMES!

"You must have salt within you and live in peace with one another.

"If your brother ever wrongs you, go to him and show him his fault while you are alone with him. If he listens to you, you have won back your brother. But if he will not listen, take one or two others with you, so that everything may be supported by the testimony of two or three witnesses. If he refuses to listen to them, tell the congregation. And if he refuses to listen to it, treat him as a heathen or as a tax-collector.

"I tell you, whatever you forbid on earth will be held in heaven to be forbidden, and whatever you permit on earth will be held in heaven to be permitted. Again, I tell you, if even

two of you here on earth agree about what you shall pray for, it will be given you by my Father in heaven. For wherever two or three of you are gathered as my followers, I am there among you."

Peter came and asked me,

"Master, how many times am I to forgive my brother when he wrongs me? Seven times over?"

I said to him,

"Not seven times over, I tell you, but seventy times seven! For this reason the Kingdom of Heaven may be compared to a king, who resolved to settle accounts with his slaves. One of his slaves was brought in who owed him ten million dollars. As he could not pay, his master ordered him to be sold, with his wife and children and all he had, in payment of the debt. So the slave threw himself down before him and implored him, 'Give me time, and I will pay you all of it.' His master's heart was touched. He let the slave go and canceled the debt. But when the slave went out he met a fellow-slave of his who owed him twenty dollars, and he caught him by the throat and began to choke him, saying, 'Pay me what you owe!' His fellow-slave threw himself on the ground before him, and begged him, 'Give me time, and I will pay you.' But he refused, and went and had him put in prison until he should pay the debt. When his fellow-slaves saw what had happened, they were greatly distressed. They went to their master and reported the whole matter to him. Then his master called him in and said to him, 'You wicked slave! I canceled all that debt of yours when you entreated me. Ought you not to have taken pity on your fellow-slave, as I did on you?' So his master in his anger handed him over to the jailers, until he should pay all he owed him. That is what my heavenly Father will do to you, if you do not each forgive your brothers from your hearts!"

PAYING THE TEMPLE TAX

In Capernaum the collectors of the Temple tax came and said to Peter,

"Does not your Master pay the Temple tax?"

He said,

“Yes.”

When we went home I spoke to Peter about it first,

“What do you think, Simon? From whom do earthly kings collect duties and taxes? From their own people, or from aliens?”

He said,

“From aliens.”

I said to him,

“Then their own people are exempt. But rather than give offense to them, go down to the sea and throw in a hook. Take the first fish that comes up, open its mouth, and you will find in it a dollar. Take that and pay the tax for us both.”

LAST DAYS IN GALILEE

The Jewish Feast of the Tabernacles was near. My brothers came to me and said,

“You ought to leave here and go to Judea to let your disciples also see the things you are doing. For no one acts in secret when he desires to be publicly known. If you are going to do these things, let the world see you.” For my brothers did not believe in me.

I said to them,

“It is not yet time for me to act, but any time is suitable for you. It is impossible for the world to hate you, but it does hate me for testifying that its ways are wrong. As for you, go up to the festival; I am not going up to this festival as yet, for it is not quite time for me to go.”

So I stayed in Galilee.

STARTING TOWARD JERUSALEM

As the time approached when I was to be taken up to heaven, I set my face toward Jerusalem and sent messengers before me. They started out and went to a Samaritan village to make preparations for me. But the people there would not receive me, because I was going up to Jerusalem. When James and John saw this they said,

“Master, will you have us order fire to come down from heaven and consume them?”

I turned and reproved them for saying that. We went on to another village.

THE GRATEFUL SAMARITAN LEPER

On the way to Jerusalem we passed through Galilee and Samaria. As we were going into one village we met ten lepers. They stood at some distance from us and raised their voices, saying,

"Jesus, Master, take pity on us!"

When I saw them I said to them,

"Go, show yourselves to the priests."

As they went they were cured. One of them, when he saw that he was cured, came back, loudly praising God, and he fell on his face at my feet and thanked me. He was a Samaritan. I said,

"Were not all ten cured? Where are the other nine? Was no one found to return and give thanks to God except this foreigner?"

And to him I said,

"Stand up and go! Your faith has cured you."

IN JERUSALEM—AN ATTEMPTED STONING

AT THE FEAST OF THE TABERNACLES

The Feast of the Tabernacles had come. My brothers had already gone up to the feast. Now I went up myself, not publicly, for I did not yet wish to be observed. The people were looking for me at the festival and asking where I was. There was a great deal of muttering about me among the crowds, some saying that I was a good man, and others that I was not, but that I was imposing on the people. But no one spoke of me in public for fear of the Jewish leaders.

When the festival was half over, I went up to the Temple and began to teach. This astonished the people.

"How is it that this man has such learning?" they said. "He has never gone to school."

I answered them,

"My teaching is not my own. It comes from the Father who has sent me. Anyone who desires to do God's will, will know whether my teaching comes from God or originates with me. Any man who talks simply about himself is seeking honor for himself. But if a man seeks to honor God, he is sincere; there is no dishonesty about him.

"As for you, Moses gave you God's Law, yet not one of you obeys God's Law.

"Why are you men plotting to kill me?"

The people asked,

"Who is trying to kill you?"

I said,

"They want to kill me for having done a good deed on the Sabbath day. Yet they themselves circumcise on the Sabbath to avoid breaking the Law of Moses. If they practice circumcision on the Sabbath day, why are they furious at me for making a man well on the Sabbath? You must not judge by the appearance of things, but by what is just."

Some of the people said,

"This is the man they want to kill. Yet here he is speaking publicly and they say nothing to him. Can the authorities really have found that he is the Christ? No, for we know where this man comes from. When Christ comes, no one will know where he is from."

I said to them all,

"You do not know who I am nor where I come from. I have not come of my own accord, but Someone who is very real whom you do not know has sent me. I know Him because I come from Him. He has sent me here."

Many of the people believed in me and said,

"Will the Christ show more signs when he comes than this man has shown?"

The Pharisees heard the people saying these things about me in whispers. The high priests and the Pharisees sent attendants

to arrest me. Yet no one laid hands on me because I was not yet ready. I told them,

"I am to be with you a little longer and then I am going to Him who has sent me. You will look for me and you will not find me, and you will not be able to go where I shall be."

The people said to one another,

"Where is he going that we shall not find him? Is he going to our people scattered among the Greeks and will he teach the Greeks? What does he mean by saying, 'You will look for me and you will not find me, and you will not be able to go where I shall be'?"

On the last day of the festival I stood up and cried out,

"If anyone is thirsty let him come to me and drink. If anyone believes in me 'streams of living water shall flow forth from his heart,' as the Scripture says."

I meant by this the Spirit which those who believed in me were to receive. The Holy Spirit had not yet come because I had not yet been glorified. Some of the people, when they heard these words, said,

"This is certainly the prophet!"

Others said,

"This is the Christ!"

Some said,

"What! Is the Christ to come from Galilee? Do not the Scriptures say that the Christ is to spring from the descendants of David and to come from the village of Bethlehem where David lived?"

So the people were divided about me. Those who had been sent by the high priests wanted to arrest me, yet no one laid hands on me. They went back to the high priests and Pharisees, who asked them,

"Why have you not brought him?"

The attendants answered,

"No man ever talked as he does!"

The Pharisees answered,

"Have you been imposed upon too? Have any of the authorities or of the Pharisees believed in Him? But these common people who do not know the Law are doomed!"

Nicodemus, the Pharisee who had previously come to me at night, said to them,

“Does our Law condemn the accused without first hearing what he has to say and finding out what he has done?”

They answered,

“Are you from Galilee too? Study and you will find that no prophet is to appear from Galilee.”

A WOMAN CAUGHT IN ADULTERY

I went out to the Mount of Olives that night. Early in the morning I returned to the Temple. The people all came to me and I sat down and taught them. The scribes and Pharisees brought a woman who had been caught in the act of adultery. Making her stand forward they said to me,

“Teacher, this woman was caught in the very act of adultery. Moses has commanded us in the Law to stone such women. What do you say?”

They said this to test me, in order to get a charge against me. I stooped down and began to write with my finger on the ground. As they persisted with their question I stood up and said to them,

“Let him who is without sin among you throw the first stone at her.”

Again I stooped down and wrote on the ground. They went away one by one, beginning with the older men, till I was left alone with the woman standing before me. Looking up, I said to her,

“Woman, where are they? Has no one condemned you?”

She said,

“No one, sir.”

I said,

“Neither do I. You may go. Do not sin again.”

THE LIGHT OF THE WORLD

In the treasury of the Temple, I was teaching the people.

“I am the light of the world,” I told them. “Whoever follows me will not have to walk in darkness, but will live his life in the light.”

The Pharisees said to me,

"You are testifying to yourself, and what you say is not true."

I replied,

"My testimony is true, even if I am testifying about myself. I am the only one who knows where I came from or where I am going. None of you knows where I came from, and none of you knows where I am going.

"Yet I am not alone—the Father who sent me is with me. Your own law states that the testimony of two witnesses is valid, and I have two witnesses. My Father who sent me is the first witness for me, and I who testify for myself am the second.

"You judge by worldly standards. I am not here to judge anybody, but if I did judge, my judgment would be true, for I would not be alone in judging you, but my Father and I together."

They asked me,

"Where is your Father?"

I answered,

"If you knew me, you would know my Father too. But you do not know me, and so you do not know my Father."

Then I told them,

"I am going away, and you will look for me, but you cannot come where I am going."

They said to one another,

"Listen! He says that we cannot come where he is going. Is he going to kill himself?"

I said to them again,

"You are from below, but I came from above. You belong to this world, but I do not belong to this world.

"I have much to tell you about yourselves, and much to condemn in you. You will die in your sins unless you believe that I am what I say."

They asked me,

"Who are you?"

I replied,

"I have been telling you who I am from the very first. When you have lifted up the Son of Man, then you will know who I am. Then you will understand that I do nothing of my own free will, for I do and say only what the Father has taught me. He

who sent me has not left me alone; he is here with me, and I always do what pleases him."

When I said this, many believed me.

THE TRUTH SHALL MAKE YOU FREE

I said to the Jews who believed in me,

"He who sent me tells me the truth, and I tell the world what I heard from Him. If you are really my disciples, and obey what I tell you, you will know the truth, and the truth will make you free."

Some of them said,

"How can you say to us, 'The truth will make you free'? We are descended from Abraham, and have never been slaves."

I answered,

"Everyone, I tell you, who commits sin is a slave to sin. A slave does not belong in a household permanently, but a son does. If the son sets you free, you will be really free.

"I am telling you what I have seen in my Father's presence. Yet you not only reject my message, but you plot to kill me. You claim to be descendants of Abraham. But what you are doing tells whose children you are. You are doing what your real father tells you to do."

They said,

"Our father is Abraham."

I answered,

"If you were really Abraham's children you would do as Abraham did. But instead, you are trying to kill me although I have told you the truth that I heard from God. Abraham would not have done that. You are doing as your father does."

They said,

"We are not illegitimate children. We have one Father, God himself."

I said to them,

"If God were your Father you would love me, for I have come from God. I have not come of my own accord, but He has sent me. Why do you refuse to understand what I am saying? Why can you not bear to listen to my message? Because the Devil is your father, and you want to carry out your father's murderous wishes. He was a murderer from the first. The Devil

hates the truth, for there is no truth in him. When he lies he speaks in his true character, for he is a liar and the father of lies.

"Whoever is sprung from God listens to God's truth. You are not sprung from God, so you refuse to believe me when I tell you the truth."

The Jews said,

"Aren't you a Samaritan? Haven't you a demon?"

"No," I replied, "I have no demon. Who among you ever found me guilty of any sin? All I do is to honor my Father, not myself. It is my Father who glorifies me. You say that he is your God, and yet you are maligning me.

"Truly I tell you, if anyone obeys my words, he shall never die!"

The Jews said,

"Now we are sure you have a demon! Abraham is dead and so are the prophets, and yet you say, 'If anyone obeys my words, he shall never die!' Are you a greater man than our forefather Abraham? He is dead and the prophets are dead. What do you claim to be?"

I answered,

"If I honored myself, such honor would count for nothing. It is my Father who shows me honor. You say He is your God, yet you have never come to know Him. But I know Him and I am faithful to His message. Your forefather Abraham exulted at the thought of seeing my coming. He has seen it, and it has made him glad."

The Jews said to me,

"You are not fifty years old, and have you seen Abraham?"

I said to them,

"Before Abraham was born, I am."

At that, they picked up stones to throw at me, but I disappeared and made my way out of the Temple. No one arrested me because the time had not yet come.

TRAVELING WITH THE DISCIPLES

NO ONE WHO LOOKS BACK IS FIT

As we were going along the road, one man said to me,
"I will follow you wherever you go."

I said to him,

"Foxes have holes and wild birds have nests, but the Son of Man has nowhere to lay his head."

I said to another,

"Follow me."

But he said,

"Let me first go and bury my father."

I said to him,

"Leave the dead to bury their own dead; you must go and spread the good news of the Kingdom of God."

Another man said to me,

"Master, I am going to follow you, but let me first say goodbye to my people at home."

I said to him,

"No one who puts his hand to the plow and then looks back, is fit for the Kingdom of God."

THE MISSION OF THE SEVENTY-TWO

I appointed seventy-two of my disciples and sent them on before me; two by two, to every town or place to which I intended to go. I said to them,

"The harvest is abundant, but the reapers are few. So pray to the owner of the harvest to send reapers to gather it. Now go; I send you out like lambs among wolves. Carry no purse, nor wallet nor shoes, and do not stop to talk with people on the way. Whenever you go to stay at a house, first say, 'Peace to this household!' If there is anyone there who loves peace, your blessing will rest upon him; but if there is not, it will come back to you. Stay at the same house, eating and drinking what they offer you, for the workman deserves his pay. Do not change from one house to another. Whenever you come to a

town and they welcome you, eat what is offered you. Cure the sick there, and say to them, 'The Kingdom of God is close upon you!' But whenever you come to a town and they do not welcome you, go out into the open streets and say, 'The very dust of your town that sticks to our feet we wipe off in protest. But understand this: the Kingdom of God is at hand!' Whoever listens to you listens to me, and whoever disregards you disregards me, and whoever disregards me disregards him who sent me."

THE RETURN OF THE SEVENTY-TWO

The seventy-two came back delighted, and said,
"Master, when we use your name the very demons submit to us!"

I said to them,

"I saw Satan fall from heaven like a flash of lightning! I have given you the power to tread on snakes and scorpions, and to trample on all the power of the enemy. Nothing will hurt you at all. Yet do not be glad that the spirits submit to you, but be glad that your names are enrolled in heaven."

THE MEEK AND LOWLY

At that moment I was inspired with joy, and said,

"I thank you, Father, Lord of heaven and earth, for hiding all this from the learned and intelligent, and revealing it to children! Yes, I thank you, Father, for choosing to have it so!

"Everything has been handed over to me by my Father, and no one knows who the Son is but the Father, nor who the Father is but the Son, and anyone to whom the Son chooses to reveal him."

I turned to my disciples when they were alone, and said,

"Blessed are the eyes that see what you see! For I tell you, many prophets and kings have wished to see what you see, and could not see it, and to hear what you hear, and could not hear it!"

THE UNREPENTANT CITIES

Then I began to reproach the towns in which most of my works had been done, because they did not repent.

"Alas for you, Chorazin! Alas for you, Bethsaida! For if the wonders that have been done in you had been done in Tyre and Sidon, they would have repented in sackcloth and ashes long ago! But I tell you, Tyre and Sidon will fare better on the Day of Judgment than you will! And you, Capernaum! Are you to be exalted to the skies? You will go down among the dead! For if the wonders that have been done in you had been done in Sodom, it would have stood until today. But I tell you that the land of Sodom will fare better on the Day of Judgment than you will!"

THE GOOD SAMARITAN

An expert in the Law got up to test me and said,
"Master, what must I do to make sure of eternal life?"
I said to him,

"What does the Law say? How does it read?"

He answered,

" 'You must love the Lord your God with your whole heart, your whole soul, your whole strength, and your whole mind,' and 'your neighbor as you do yourself.' "

I said to him,

"You are right. Do that, and you will live."

But he, wishing to justify his question, said,

"Who is my neighbor?"

I replied,

"A man was on his way down from Jerusalem to Jericho, when he fell into the hands of robbers. They stripped him and beat him and went off, leaving him half dead. Now a priest happened to be going that way, and when he saw him, he went by on the other side of the road. A Levite also came to the place, and when he saw him, he went by on the other side. But a Samaritan who was traveling that way came upon him, and when he saw him he pitied him. He went up to him and dressed his wounds with oil and wine and bound them up.

"He put him on his own mule and brought him to an inn and took care of him. The next day he took out a dollar and gave it to the innkeeper and said, 'Take care of him, and whatever more you spend I will refund to you on my way back.'

"Which of these three do you think proved himself a neighbor to the man who fell into the robbers' hands?"

He said,

"The man who took pity on him."

I said to him,

"Go and do the same thing!"

WITH FRIENDS AT BETHANY

As we continued our journey I came to the village of Bethany, and Martha welcomed me to her house. Her sister, Mary, seated herself at my feet, and listened to what I was saying. But Martha was worried with all she had to do for us, and she came up and said,

"Master, does it make no difference to you that my sister has left me to do all the work alone? Tell her to help me."

I answered,

"Martha, Martha, you are worried and anxious about many things, but our wants are few, indeed there is only one thing we need. Mary has chosen the right thing, and it must not be taken away from her."

A SHORT VISIT TO JERUSALEM— ARREST IS ATTEMPTED

HEALING THE MAN BORN BLIND

As I passed along, I saw a man who had been blind from his birth. My disciples asked me,

"Master, for whose sin was this man born blind? For his own, or for that of his parents?"

I answered,

"It was neither for his own sin nor for that of his parents. But what God can do will be illustrated in his case. I must carry on the work of him who has sent me while the daylight

lasts. Night is coming, when no one can do any work. As long as I am in the world, I am a light for the world."

As I said this I spat on the ground and made clay with the saliva, and I put the clay on the man's eyes, and said to him,

"Go and wash them in the Pool of Siloam"—a name which means "One who has been sent." So he went and washed his eyes and went home able to see.

His neighbors and people who had formerly seen him begging, said,

"Is not this the man who used to sit and beg?"

Some said,

"Yes! It is he!"

Others said,

"No! But he looks like him."

He himself said,

"I am the man."

So they said to him,

"Then how does it happen that you can see?"

He answered,

"The man they call Jesus made some clay and rubbed it on my eyes, and said to me, 'Go to Siloam and wash them.' So I went, and when I had washed them I could see."

They said to him,

"Where is he?"

He answered,

"I do not know."

They took the man who had been blind to the Pharisees. The Pharisees asked him how he had received his sight. He said to them,

"He put some clay on my eyes, and I washed them and I can see!"

It was the Sabbath when I made the clay and opened his eyes. Some of the Pharisees said,

"This man does not come from God, for he does not keep the Sabbath."

But others said,

"How can a sinful man show such signs as this?"

There was a division of opinion among them. So they asked the blind man again,

"What do you say because he has opened your eyes?"

He said,

"He is a prophet!"

The Jews would not believe that he had been blind and had become able to see. They summoned his parents and asked them,

"Is this your son, who, you say, was born blind? How is it that he can now see?"

His parents answered,

"We know that this is our son, and that he was born blind. But we do not know how it is that he can see now, or who has made him able to see. You must ask him. He is grown up. Let him tell you about himself."

His parents said this because they were afraid of the Jewish authorities, for the authorities had already made an agreement that if anyone acknowledged me as the Christ, he should be excluded from the synagogues. That was why his parents said, "He is grown up; you must ask him." So they again summoned the man who had been blind, and they said to him,

"Give God the praise. This man we know is a sinner."

He answered,

"I do not know whether he is a sinner. All I know is that I was blind and now I can see."

They said to him,

"What did he do to you? How did he make you able to see?"

He answered,

"I have already told you, and you did not listen. Why do you want to hear it again? Do you want to become his disciples?"

Then they sneered at him, and said,

"You are a disciple of his yourself, but we are disciples of Moses. We know that God spoke to Moses, but we do not know where this man came from."

The man answered,

"There is something very strange about this! You do not know where he came from, and yet he has made me able to see! We know that God does not listen to sinful people, but if a man is devout and obeys God, God will listen to him. It was never heard of in this world that anyone made a man born

blind able to see. If this man were not from God, he could not do anything."

They answered,

"You were born in utter sin, and are you trying to teach us?"

So they excluded him from the synagogue.

I learned that they had excluded him, and I found the man and said to him,

"Do you believe in the Son of Man?"

The man answered,

"Who is he, sir? Tell me, so that I may believe in him."

I answered,

"You have seen him already, and it is he who is now talking to you."

He said,

"I believe, Sir!" and he fell on his knees before me.

I said,

"I have come into this world so that those who cannot see may see, and so that those who can see may become blind."

Some Pharisees who were present heard this, and they said to me,

"Then are we blind too?"

I said to them,

"If you were blind, you would be guilty of no sin, but because you say, 'We can see,' your sin continues."

"I AM THE GOOD SHEPHERD"

Then I told them,

"Any man who does not enter the sheepfold by the door, but climbs over at some other place, is a thief and robber. The shepherd of the flock enters by the door. The watchman opens the door to him, and the sheep obey his voice. He calls to his own sheep and leads them out. When he gets his own flock all out, he goes in front of them, and the sheep follow him because they know his voice. They will never follow a stranger, but will run away from him, because they do not know the voice of strangers. Many thieves and robbers have come before me, but the sheep would not obey them."

The people did not understand what I meant, so I said again,

"I am the door of the sheepfold. Whoever enters through me will be saved, and will pass in and out, and find pasture. A thief comes only to steal and kill and destroy; I have come to let them have life, and to let them have it in abundance.

"I am the good shepherd. A good shepherd will give his life for his sheep. A hired man who is not a shepherd and does not own the sheep, when he sees a wolf coming, will leave the sheep and run away, and the wolf will carry them off and scatter the flock. For he is only a hired man, and does not care about the sheep. But I am the good shepherd. I know my sheep, and my sheep know me. I am giving my life for my sheep. I have other sheep that do not belong to this fold. I must lead them too, and they will obey my voice, and they will all become one flock with one shepherd. The Father knows me and I know the Father. This is why the Father loves me, because I am giving my life. I am giving it to take it back again. No one has taken it from me, but I am giving it of my own accord. I have power to give it, and I have power to take it back again. These are the orders I have received from my Father."

These words caused a fresh division of opinion about me among the Jews. Many of them said,

"He is possessed and mad! Why do you listen to him?"

Others said,

"These are not the words of a man who is possessed. Can a madman make blind men see?"

AT THE FEAST OF DEDICATION

At the time of the Feast of Dedication at Jerusalem, it was winter, and I was walking up and down inside the Temple, at Solomon's Colonnade. The people gathered around me and said to me,

"How much longer are you going to keep us in suspense? If you are really the Christ, tell us so frankly!"

I answered,

"I have already told you that I am, but you did not believe it. The things I have been doing by my Father's authority are my credentials. You do not believe it, so you do not belong to

my sheep. My sheep listen to my voice, and I know them and they follow me. I give them eternal life, and they shall never be lost. No one shall tear them out of my hands. What my Father has intrusted to me is of more importance than everything else. No one can tear anything out of the Father's hands. The Father and I are one."

The people picked up stones, intending to stone me. I answered,

"I have let you see many good things from the Father; for which of them do you mean to stone me?"

They said,

"We are not stoning you for doing anything good, but for your impious talk. You, a mere man, are making yourself out to be God."

I answered,

"Is it not declared in your Law, 'You are Gods'? If those to whom God's message was addressed were called 'Gods,' do you mean to say to me, whom the Father has consecrated and made his messenger to the world, 'You are blasphemous' because I said, 'I am God's Son'? You must not set the Scripture aside. If I am not doing the things my Father does, do not believe me. But if I am doing what my Father does, then believe me. Even if you will not believe my words, believe the things that I do. By these deeds you should be convinced that the Father is in me and I am in the Father."

They tried to arrest me, but I withdrew out of their reach.

THE RETREAT FROM JERUSALEM

WITHDRAWAL ACROSS THE JORDAN

I went across the Jordan to the place where John had baptized before his arrest, and there I stayed. People came to me in great numbers. They said of me,

"John did not show any signs in proof of his mission, but all that he said about Jesus was true."

Many became believers in me in that place.

DINING WITH A PHARISEE

A Pharisee asked me to eat with him, so I went into his house and took my place at the table. The Pharisee noticed that I did not wash before the meal, and he was surprised. But I said to him,

"You Pharisees clean the outside of cups and dishes, but inside you are full of greed and wickedness. You fools! Did not the Creator of the outside make the inside too? Give your inmost life as charity, and you will immediately find everything clean."

After I left the house, the scribes and the Pharisees began to watch me closely and to try to draw me out on many subjects, plotting to entrap me in something I might say.

Meanwhile the people gathered in thousands until they actually trod on one another. I proceeded to say to my disciples,

"Beware of the yeast of the Pharisees, which is hypocrisy. There is nothing covered up that is not going to be uncovered, nor secret that is not going to be known."

A WARNING AGAINST COVETOUSNESS

Someone in the crowd said to me,

"Master, tell my brother to give me my share of our inheritance."

But I said to him,

"Who made me a judge or arbitrator of your affairs?"

To them all I said,

"Take care! You must be on your guard against any form of greed, for a man's life does not belong to him, no matter how rich he is.

"A certain rich man's lands yielded heavily. And he said to himself, 'What am I going to do, for I have nowhere to store my crops? This is what I will do; I will tear down my barns and build larger ones, and in them I will store all my grain and my goods. Then I will say to my soul, "Soul, you have great wealth stored up for years to come. Now take your ease, eat, drink, and enjoy yourself." ' But God said to him, 'You fool! This very night your soul will be demanded of you. Then who will have all you have prepared?' That is the way with the man who lays up money for himself, and is not rich with God."

THE FALL OF THE TOWER

Some people came to bring me word of the Galileans whose blood Pilate had mingled with that of their sacrifices. I answered,

“Do you think, because this happened to them, that these Galileans were worse sinners than any other Galileans? No, I tell you; unless you repent, you will all perish as they did! Or those eighteen people at Siloam who were killed when the tower fell upon them—do you think they were worse offenders than all the other people who live in Jerusalem? No, I tell you; unless you repent, you will all perish as they did!”

I told them this story,

“A man had a fig tree growing in his garden. He went to look for fruit on it, and could not find any. He said to the gardener, ‘Here I have come three years to look for fruit on this fig tree, without finding any. Cut it down. Why should it waste the ground?’ The gardener answered, ‘Let it stand this one year more, sir, till I dig around it and manure it; perhaps it will bear fruit next year. But if it does not, you can have it cut down.’”

HEALING A WOMAN ON THE SABBATH

One Sabbath I was teaching in one of the synagogues, and there was a woman there who for eighteen years had had a sickness caused by a spirit. She was bent double and could not straighten herself up at all. When I saw her I called to her,

“You are freed from your sickness!”

I laid my hands on her, and she instantly became erect, and praised God. But the leader of the synagogue, in his vexation because I had cured her on the Sabbath, spoke out and said to the crowd,

“There are six days on which it is right to work. Come on them and be cured, but not on the Sabbath day.”

But I answered,

“You hypocrites! Does not every one of you untie his ox or his donkey from the stall on the Sabbath and lead him away to water him? And did not this woman, who is a descendant of Abraham, whom Satan has kept bound for eighteen years, have to be released from those bonds on the Sabbath day?”

My opponents were humiliated, and all the people were delighted at the wonderful deeds of mercy that they had seen.

YOU MUST ENTER THROUGH THE NARROW DOOR

I went about among the towns and villages, teaching and making my way toward Jerusalem. Someone said to me,

“Are only a few to be saved, Master?”

I said to them,

“You must strain every nerve to get in through the narrow door, for I tell you many will try to get in, and will not succeed. When the master of the house gets up and shuts the door, you will stand outside and knock on the door, and say, ‘Open it for us, sir!’ Then he will answer you and say, ‘I do not know where you come from.’ You will say, ‘We have been entertained with you, and you have taught in our streets!’ But he will say to you, ‘Get away from me, all you wrongdoers!’ You will weep and gnash your teeth when you see Abraham and Isaac and Jacob and all the prophets in the Kingdom of God, while you are put outside. People will come from the east and west and the north and south, and take their places in the Kingdom of God. There are those now last who will then be first, and there are those now first who will be last.”

GO AND TELL HEROD

Just then some Pharisees came up and said to me,

“Go away from here, for Herod wants to kill you!”

I said to them,

“Go and say to that fox, ‘Here I am, driving out demons and performing cures, today and tomorrow, and on the third day I will be through. But I must go on today and tomorrow and the next day, for it is not right for a prophet to die outside Jerusalem.’ ”

THE OX IN THE WELL

One Sabbath, when I went to take a meal at the house of a member of the council who was a Pharisee, they were watching me closely. There was a man in front of me who had dropsy. And I said to the Pharisees and the experts in the Law,

“Is it right to cure people on the Sabbath or not?”

But they made no answer. I took hold of the man and cured him and sent him away. Then I said to them,

“Who among you, if his child or his ox falls into a well, will not pull him out at once on the Sabbath?”

They could make no reply to this.

WHERE TO SIT AT A WEDDING FEAST

Noticing that the guests had picked out the best places, I gave them this illustration:

“When someone invites you to a wedding supper, do not take the best place, for someone more distinguished than you may have been invited, and your host will come and say to you, ‘Make room for this man,’ and then you will proceed in confusion to take the poorest place. But when you are invited anywhere, go and take the poorest place, so that when your host comes in, he will say to you, ‘My friend, come to a better place.’ So you will be shown consideration before all the other guests. For everyone who exalts himself will be humbled, but the man who humbles himself will be exalted.”

INVITE THE POOR AND THE BLIND

And to the man who had invited me, I said,

“When you give a luncheon or a dinner, do not invite your friends or your brothers or your relatives or your rich neighbors, for then they will invite you in return and you will be repaid. But when you give an entertainment, invite people who are poor, maimed, lame, or blind. Then you will be blessed, because they cannot repay you; for you will be repaid at the resurrection of the upright.”

THEY ALL MADE EXCUSES

One of the other guests heard this, and said to me,

“Blessed is the man who shall be at the banquet in the Kingdom of God!”

I said to him,

“A man once gave a great dinner, and invited a large number to it. When the dinner hour came, he sent around his slave, to say to those who were invited, ‘Come! for it is now ready!’ They all immediately began to excuse themselves. The first one said

to him, 'I have bought a piece of land, and I must go and look at it. Please have me excused.' Another said, 'I have bought five yoke of oxen, and I am going to examine them. Please have me excused.' Another said, 'I have married, and so I cannot come.' So the slave went back and reported this to his master. Then the master of the house was angry and said to his slave, 'Hurry out into the streets and squares of the city, and bring in the poor, the maimed, the blind, and the lame!' The slave returned and said, 'What you ordered, sir, has been done, and there is still room.' The master said to the slave, 'Go out on the roads and among the hedges, and make them come in, so that my house may be full. For none of those men who were invited shall have any of my dinner!' "

COUNTING THE COST

There were great crowds accompanying me, and I turned and said to them,

"If anyone comes to me without hating his own father and mother and wife and children and brothers and sisters, and his own life too, he cannot be a disciple of mine. For no one who does not take up his own cross and come after me can be my disciple. Whoever tries to preserve his life shall lose it, and whoever loses his life for my sake shall preserve it for eternal life. What man among you if he wishes to build a tower does not first sit down and estimate the cost of it, to see whether he has enough to complete it? Or else when he has laid his foundation and cannot finish the building, everyone who sees it will begin to ridicule him, and say, 'This man started to erect a building, and could not finish it!' Or what king, if he is going to meet another king in battle, does not sit down first and consider whether he is able with ten thousand men to meet the other who is coming against him with twenty thousand? And if he cannot, while the other is still far away, he sends envoys to him and asks on what terms he will make peace. In just that way, no one of you who does not say goodbye to all he has, can be a disciple of mine.

"What man among you, if he has a servant plowing or keeping sheep, will say to him when he comes in from the field,

'Come at once and sit down at the table,' instead of saying to him, 'Get my supper ready and dress yourself, and wait on me while I eat and drink, and you can eat and drink afterward?' Is he grateful to the slave for doing what he has been ordered to do? So you also, when you do all you have been ordered to do, must say, 'We are good-for-nothing slaves! We have done only what we ought to have done!' "

THE LOST SHEEP

All the tax-collectors and irreligious people were crowding up to hear me. The Pharisees and scribes grumbled, and said, "This man welcomes irreligious people, and even eats with them!"

I answered them with this illustration,

"What man among you, if he has a hundred sheep, and loses one of them, does not leave the ninety-nine in the wilderness, and go in search of the one that is lost, until he finds it? When he finds it, he puts it on his shoulders with joy, and when he reaches home, he calls in his friends and neighbors, and says to them, 'Congratulate me, for I have found my lost sheep.' He rejoices more over it than he does over the ninety-nine that did not go astray. I tell you in just that way there will be more joy in heaven over one sinful person who repents, than over ninety-nine upright people who do not need repentance."

THE LOST COIN

"Or what woman who has ten silver coins and loses one, does not light the lamp and sweep the house and look carefully until she finds the coin? When she finds it, she calls in her friends and neighbors, and says to them, 'Congratulate me, for I have found the coin that I lost!' In just that way, I tell you, there is joy among the angels of God over one sinful person who repents!"

THE PRODIGAL SON

"A man had two sons. The younger of them said to his father, 'Father, give me my share of the property.' So he divided his property between them. Not many days later, the

younger son gathered up all he had, and went away to a distant country, and there he squandered his property by fast living. After he had spent it all, a severe famine arose in that country, and he began to be in want. He went and hired himself out to a resident of the country, and he sent him into his fields to tend pigs. He was ready to fill himself with the pods the pigs were eating, and no one would give him anything. When he came to himself he said, 'How many hired men my father has, who have more than enough to eat, and here I am, dying of hunger! I will get up, and go to my father, and say to him, "Father, I have sinned against heaven and in your eyes; I no longer deserve to be called your son; treat me like one of your hired men!" ' And he got up and went to his father. But while he was still a long way off, his father saw him, and pitied him, and ran and fell on his neck, and kissed him. His son said to him, 'Father, I have sinned against heaven, and in your eyes; I no longer deserve to be called your son; treat me like one of your hired men!' But his father said to his slaves, 'Make haste and get out the best robe, and put it on him, and put a ring on his hand, and shoes on his feet; and get the calf we are fattening, and kill it, and let us feast and celebrate, for my son here was dead, and he has come to life; he was lost, and he is found!' So they began to celebrate.

"His elder son was in the field. When he came in and approached the house, he heard music and dancing. He called one of the servants to him and asked him what it meant. He said to him, 'Your brother has come, and your father has killed the calf he has been fattening, because he has gotten him back alive and well.' But he was angry, and would not go into the house. His father came out and urged him. But he said to his father, 'Here I have served you all these years, and have never disobeyed an order of yours, and you have never given me a kid, so that I could entertain my friends. But when your son came, who has eaten up your property with women of the streets, for him you killed the calf you have been fattening!' His father said to him, 'My child, you have been with me all the time, and everything I have is yours. But we had to celebrate and be glad, because your brother was dead, and has come to life; he was lost and is found!' "

THE DISHONEST MANAGER

I said to my disciples,

"There was a rich man who had a manager. It was reported to him that his manager was squandering his property. So he called him in and said to him, 'What is this that I hear about you? Give me an account of your conduct. You cannot be my manager any longer!' Then the manager said to himself, 'What shall I do, because my master is going to take my position away from me? I cannot dig; I am ashamed to beg. I know what I will do, so that when I am removed from my position people will take me into their homes.' Then he called in each of his master's debtors, and he said to the first one, 'How much do you owe my master?' He said, 'Eight hundred gallons of oil.' He said to him, 'Here is your agreement; sit down and write four hundred!' Then he said to another, 'And how much do you owe?' He answered, 'Fifteen hundred bushels of wheat.' He said to him, 'Here is your agreement; write twelve hundred.' His master praised the dishonest manager, because he had acted shrewdly. For the sons of this age are shrewder in their relation to their own age than the sons of the light. So I tell you, make friends for yourselves with your ill-gotten wealth, so that when it fails, they may take you into the eternal dwellings. The man who can be trusted in a very small matter can be trusted in a large one, and the man who cannot be trusted in a very small matter cannot be trusted in a large one. So if you have proved untrustworthy in using your ill-gotten wealth, who will trust you with true riches? And if you have been untrustworthy about what belonged to someone else, who will give you what belongs to you? No servant can belong to two masters, for he will either hate one and love the other, or he will stand by one and make light of the other. You cannot serve God and money!"

A PARABLE TO THE LOVERS OF MONEY

The Pharisees, who were avaricious, heard all this, and they ridiculed me. I said to them,

"You men parade your uprightness before people, but God knows your hearts. For what men consider great is detestable in the sight of God.

"There was once a rich man, who used to dress in purple and fine linen, and to live in luxury every day. And a beggar named Lazarus was put down at his gate covered with sores and eager to satisfy his hunger with what was thrown away from the rich man's table. The very dogs came and licked his sores. It came about that the beggar died and was carried away by the angels to the companionship of Abraham, and the rich man too died and was buried. And in Hades he looked up, tormented as he was, and saw Abraham far away, with Lazarus beside him. He called to him and said, 'Father Abraham! take pity on me, and send Lazarus to dip the tip of his finger in water and cool my tongue, for I am in torment, here in the flames!' But Abraham said, 'My child, remember that you received your blessings in your lifetime, and Lazarus had his misfortunes in his; and now he is being comforted here, while you are in anguish. There is a great chasm set between you and us, so that those who want to go over from this side to you cannot, and they cannot cross from your side to us.' He said, 'Then I beg you, father, to send him to my father's house, for I have five brothers; let him warn them so that they will not also come to this place of torture.' Abraham answered, 'They have Moses and the prophets; let them listen to them.' But he said, 'No! Father Abraham, but if someone will go to them from the dead, they will repent!' He answered, 'If they will not listen to Moses and the prophets, they will not be convinced even if someone rises from the dead!'" "

NEAR JERUSALEM—THE PLOT OF ENEMIES

THE RAISING OF LAZARUS

My friend Lazarus was sick. He lived in Bethany, the village near Jerusalem where his sisters Mary and Martha lived. I loved Lazarus and Martha and her sister Mary. The sisters sent this message to me:

"Master, your friend is sick."

When I heard it I said,

"This sickness is not to end in death, but is for the honor of God, and through it the Son of God may also be honored."

I stayed in the place where I was for two more days, and then said to my disciples,

"Let us go back to Judea."

The disciples said to me,

"Master, the Jews have just been trying to stone you, and are you going back there again?"

I replied,

"There are twelve hours of daylight, aren't there? If a man travels during the daylight he does not stumble, for he can see, but if he travels by night he will stumble because he has no light.

"Our friend Lazarus has fallen asleep, but I am going to wake him."

The disciples said to me,

"Master, if he has fallen asleep he will recover."

I had referred to his death, but they supposed that I meant a natural falling asleep. So I told them plainly,

"Lazarus is dead, and for your sake I am glad that I was not there, so that you may learn to believe in me. Now let us go to him."

So Thomas the twin said to his fellow-disciples,

"Let us go also, and die with him."

When I arrived I found that Lazarus had been buried for four days. Now Bethany is only about two miles from Jerusalem, and a number of Jews had come out to see Mary and Martha, to condole with them about their brother. When Martha heard that I was coming she came out to meet me, but Mary remained at home. Martha said to me,

"Master, if you had been here, my brother would not have died! Even now I know that anything you ask God for, he will give you."

I said to her,

"Your brother will rise."

Martha said to me,

"I know that he will rise at the resurrection, on the Last Day."

I said to her,

"I am the Resurrection and the Life. He who believes in me will live on, even if he dies, and no one who is alive and believes in me will ever die. Do you believe that?"

She said to me,

"Yes, Master, I do indeed believe that you are the Christ, the Son of God, who was to come into the world."

With these words she went and called her sister Mary, whispering to her,

"Here is the Master, asking for you."

When she heard it she sprang up and came to me, for I had not yet come into the village, but was still at the place where Martha had met me. The Jews who were sitting with her in the house, condoling with her, when they saw Mary spring up and go out, supposed that she was going to weep at the tomb, and followed her. When Mary came where I was and saw me, she fell at my feet, and said,

"Master, if you had been here, my brother would not have died!"

When I saw her weep and the Jews who had come with her weeping too, I was deeply moved. Repressing a groan, I said,

"Where have you laid him?"

They answered,

"Come and see, Master."

I burst into tears. So the Jews said,

"See how much he loved him!"

But some of them said,

"Could not this man, who opened the eyes of that blind man, have kept Lazarus from dying?"

Again repressing a groan, I went to the tomb. It was a cave with a stone laid against the mouth of it. I said,

"Move the stone away."

The dead man's sister, Martha, said to me,

"Master, by this time he is decaying, for he has been dead four days."

I said to her,

"Have I not promised you that if you will believe in me you will see the glory of God?"

So they moved the stone away. Looking up to heaven, I said,

"Father, I thank you for listening to me, though I know that you always listen to me. I say this for the sake of these people that are standing around me, that they may believe that you have made me your messenger."

Then I called in a loud voice,

"Lazarus, come out!"

The dead man came out, bound hand and foot with wrappings, and with his face muffled with a handkerchief. I said to them,

"Unbind him so he can move."

Many of the Jews who had come to visit Mary and saw what I did, came to believe in me. Some of them went back to the Pharisees and told them what I had done.

THE DECISION OF THE COUNCIL

The high priests and Pharisees called a meeting of the council. They said,

"What are we to do about the signs this man is showing? If we let him go on, everybody will believe in him, and then the Romans will come and put an end to our holy place and our people."

Caiaphas, who was high priest that year, said to them,

"You do not understand this at all. You do not realize that it is to your interest that one man should die for the people, instead of the whole nation being destroyed."

Now he did not say this of his own accord. As high priest for that year he was inspired to say that I was to die for the nation—and not for the nation only, but also to unite the scattered children of God. So from that day the council planned to kill me.

WITHDRAWAL TO EPHRAIM

Because I knew their purpose, I did not appear in public among the Jews any longer, but left that neighborhood and went to the district near the desert, to a town called Ephraim, and stayed there with my disciples.

THE DISHONEST JUDGE

I gave my disciples an illustration to show that they must always pray and not give up. I said,

"There was once in a city a judge who had no fear of God and no respect for men. There was a widow in the city and she came to him and said, 'Protect me from my opponent.' He would not for a time, but afterward he said to himself, 'Though I have no fear of God nor respect for men, yet because this widow bothers me, I will protect her, so that she may not finally wear me out with her coming.'"

"Listen," I told them, "to what this dishonest judge said! Then will not God protect His chosen people who cry out to Him day and night? I tell you He will not delay in seeing justice done to them."

HOW THE PHARISEE AND THE TAX-COLLECTOR PRAYED

To some who were confident of their own uprightness, and thought nothing of others, I used this illustration:

"Two men went up to the Temple to pray; one was a Pharisee and the other a tax-collector. The Pharisee stood up and uttered this prayer to himself: 'O God, I thank you that I am not like other men, greedy, dishonest, or adulterous, like that tax-collector. I fast two days in the week; I pay tithes on everything I get.' But the tax-collector stood at a distance and would not even raise his eyes to heaven, but struck his breast, and said, 'O God, have mercy on a sinner like me!' I tell you, it was he who went back to his house with God's approval, and not the other. For everyone who exalts himself will be humbled, but the man who humbles himself will be exalted."

SHALL A MAN DIVORCE HIS WIFE?

Some Pharisees came up to me to test me, and they asked, "Is it right for a man to divorce his wife for any cause?"

I answered,

"Did you never read that the Creator at the beginning made them male and female, and said, 'For this reason a man shall leave his father and mother and be united to his wife, and the two of them shall become one?' So they are no longer two but

one. Therefore, what God has joined together, man must not try to separate."

They said to me,

"Then why did Moses say a man could draw up a written divorce-notice and put his wife away?"

I said to them,

"It was on account of your perversity that Moses permitted you to divorce your wives, but it was not so at the beginning. I tell you that whoever divorces his wife on any ground but her unfaithfulness, and marries another woman, commits adultery."

WHO SHOULD MARRY?

The disciples said to me,

"If that is a man's relation to his wife, it is better not to marry!"

I said to them,

"It is not everyone who can accept that, but only those for whom God has appointed it. Some are incapable of marriage from their birth, and some have been made so by men, and some have made themselves so for the sake of the Kingdom of Heaven. Let him remain single who can."

THE BLESSING OF LITTLE CHILDREN

Some children were brought to me so that I might lay my hands on them and pray, but my disciples reproved the people for it. When I saw it, I was indignant and said to them,

"Let the children come to me; do not try to stop them, for the Kingdom of God belongs to such as they. I tell you, whoever does not accept the Kingdom of God like a child shall not enter it at all."

Then I took the children in my arms and laid my hands on them and blessed them.

THE RICH YOUNG RULER

As I was starting again on my journey, a man came running to me, and knelt at my feet and asked me,

"Master, what good deed must I do to obtain eternal life?"

I said to him,

"Why do you ask me about what is good? There is only one

who is good. But if you want to enter eternal life, keep the commandments."

He said to me,

"Which ones?"

I said,

"These: 'You shall not murder. You shall not commit adultery. You shall not steal. You shall not bear false witness. Honor your father and mother. You shall love your neighbor as you do yourself.' "

The young man said to me,

"I have obeyed all these commandments. What do I still lack?"

I looked at him and loved him, and said to him,

"There is one thing that you lack. If you want to be perfect, go, sell your property and give the money to the poor, and you will have riches in heaven. Then come back and be a follower of mine."

But when the young man heard my words, he went away much cast down, for he was very rich.

CAN A RICH MAN ENTER HEAVEN?

I said to my disciples,

"I tell you, it will be hard for a rich man to get into the Kingdom of Heaven!"

The disciples were amazed at what I said. And I said to them again,

"My children, how hard it is to enter the Kingdom of God! It is easier for a camel to get through a needle's eye than for a rich man to get into the Kingdom of God."

They were perfectly astounded and said to me,

"Then who can be saved?"

I looked at them and said,

"For men it is impossible, but not for God, for with God all things are possible."

THE VISIT TO ZACCHEUS

I went into Jericho and was passing through it. There was a man named Zaccheus, the principal tax-collector, a rich man,

who wanted to see who I was, but he could not because of the crowd, for he was a small man. So he ran on ahead and climbed up into a sycamore tree to see me, for I was coming that way. When I reached the place, I looked up and said to him,

“Zaccheus, come down quickly, for I must stay at your house today.”

He hurried down and welcomed me gladly. When they saw this, everyone complained and said,

“He has gone to stay with an irreligious man!”

But Zaccheus stopped and said to me,

“See, Master! I will give half my property to the poor, and if I have defrauded anyone of anything, I will pay him four times as much.”

I said to him,

“Salvation has come to this house today. You, too, are a descendant of Abraham, for the Son of Man has come to seek and to save the lost.”

THE BLIND MAN OF JERICHO

As I was leaving Jericho with my disciples and a great crowd, Timaeus’ son Bartimaeus, a blind beggar, was sitting at the roadside. When he heard it was I, he began to cry out,

“Jesus, you son of David, take pity on me!”

Many people rebuked him and told him to be still. But he cried out all the louder,

“You son of David, take pity on me!”

I stopped and said,

“Call him here.”

They called the blind man and said to him,

“Courage now! Get up, he is calling you!”

He threw off his coat and sprang to his feet and came up to me. I spoke to him, saying,

“What do you want me to do for you?”

The blind man said to me,

“Master, let me regain my sight!”

I said to him,

“Go your way. Your faith has cured you.”

Immediately he regained his sight and followed me along the road.

THE STORY OF THE THREE SLAVES

I was near Jerusalem, and they supposed that the Kingdom of God was immediately going to appear. So I told them this story:

"A nobleman once went to a distant country to secure his appointment to a kingdom, and then to return. He called in ten of his slaves, gave them each twenty dollars, and told them to trade with it while he was gone. But his countrymen hated him, and they sent a delegation after him to say, 'We do not want this man made king over us.' When he had secured the appointment and returned, he ordered the slaves to whom he had given the money to be called in, so that he could find out how much they had made. The first one came in and said, 'Your twenty dollars has made two hundred, sir!'

"He said to him, 'Well done, my excellent slave! You have proved trustworthy about a very small amount; you shall be governor of ten towns.' The second came in and said, 'Your twenty dollars has made a hundred, sir!' He said to him, 'You shall be governor of five towns!' The other came in and said, 'Here is your twenty dollars, sir. I have kept it put away in a handkerchief, for I was afraid of you, for you are a stern man. You pick up what you did not lay down, and reap what you did not sow.' He said to him, 'Out of your own mouth I will convict you, you wretched slave! You knew, did you, that I was a stern man, and that I pick up what I did not lay down, and harvest what I did not sow? Then why did you not put my money in the bank, so that when I came back I could have gotten it with interest?' He said to the bystanders, 'Take the twenty dollars away from him, and give it to the man who has the two hundred!' They said to him, 'He has two hundred, sir!' The nobleman said, 'I tell you, the man who has will have more given him, and from the man who has nothing, even what he has will be taken away! As for those enemies of mine who did not want me made king over them, bring them here and slaughter them in my presence!'"

JAMES AND JOHN MAKE A SELFISH REQUEST

Then the mother of Zebedee's sons came up to me with her sons, James and John, bowing low, to ask a favor of me. I said to her,

"What do you want?"

James and John came up and said,

"Master, we want you to do for us whatever we ask."

I said to them,

"What do you want me to do for you?"

They said to me,

"Let us sit one at your right hand and one at your left in the glory of your kingdom."

I said to them,

"You do not know what you are asking for. Can you drink what I am drinking or undergo the baptism that I am undergoing?"

They said to me,

"Yes, we can."

I said to them,

"Then you shall drink what I am drinking, and you shall undergo the baptism that I am undergoing; but as for sitting at my right hand or at my left, that is not mine to give, but belongs to those to whom it has already been assigned."

When the other ten heard of this, they were very indignant at James and John. And I called them to me and said to them,

"You know that those who are supposed to rule the heathen, lord it over them, and their great men tyrannize over them; but it is not to be so among you. Whoever wants to be great among you must be your servant, and whoever wants to hold the first place among you must be the willing slave of all. For the Son of Man himself has not come to be served, but to serve other people, and to give his life to free many others."

GOING UP TO JERUSALEM AND TO DEATH

As we went on our way to Jerusalem, I walked ahead of them. They were in dismay, and those who still followed me were afraid. I took the Twelve aside again and told them what was going to happen to me.

"See," I said, "we are going up to Jerusalem and the Son of

Man will be handed over to the high priests and scribes. They will condemn him to death and hand him over to the heathen, who will ridicule him and spit on him and flog him and kill him; and three days after, he will rise again."

As the Jewish Passover festival was approaching, many people were going to Jerusalem from the whole country, to purify themselves before the Passover. They were looking for me there, and asking one another as they stood in the Temple,

"What do you think? Do you think he will come to the festival?"

The high priests and Pharisees had given orders that anyone who found out where I was should let them know, so they might arrest me.

MARY POURS PERFUME

Six days before the Passover, I came to Bethany, where Lazarus, whom I had raised from the dead, was living. They gave a dinner for me there. Martha waited on us, while Lazarus was at the table with me. Mary took a pound of choice perfume, very costly, and poured it on my feet, and then wiped my feet with her hair. The whole house was filled with the fragrance of the perfume. But Judas Iscariot, one of my disciples, who was going to betray me, said,

"Why was this perfume not sold for sixty dollars, and the money given to the poor?"

He did not say this because he cared about the poor, but because he was a thief. He had charge of the purse and he used to take what was put in it. I said,

"Let her alone; let her keep this for the day of my funeral. You always have the poor among you, but you will not always have me. I tell you, wherever the good news is preached all over the world, what she has done will also be told, in memory of her."

THEY PLOT TO KILL LAZARUS TOO

A great many of the Jews found out that I was in Bethany, and they came there not only to see me but also to see Lazarus, whom I had raised from the dead. So the high priests planned to kill Lazarus also, for because of him many of the Jews were leaving them and believing in me.

PALM SUNDAY—THE DAY OF TRIUMPH

THE TRIUMPHANT ENTRY

When we were near Jerusalem, and had come to Bethphage and Bethany near the Mount of Olives, I sent two of my disciples on ahead, and said to them,

“Go to the village that lies in front of you, and as soon as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. If anybody says to you, ‘Why are you doing that?’ say, ‘The Master needs it, and will send it back at once.’”

This I did to fulfill what was said by the prophet,

“Tell the daughter of Zion,
‘Here is your king coming to you,
Gentle, and riding on an ass,
And on the foal of a beast of burden.’”

They set off and found a colt tied in the street at the door of a house, and they untied it. Some of the bystanders said to them,

“What are you doing, untying the colt?”

They answered them as I had told them to do, and the men let them take it. So they brought the colt to me, and they threw their coats over it and I mounted it.

The people that had been with me when I called Lazarus from the dead, had been telling everybody about it. The crowds came to meet me, because they had heard that I had raised Lazarus.

Many of the people spread their coats in the road, and others cut straw from the fields and scattered it in my path. As I was coming down the Mount of Olives and approached the city, the whole throng began to praise God loudly and joyfully, for the wonders they had seen. The crowds that went in front of me and that followed me, shouted,

**"God bless the Son of David!
Blessed be he who comes in the name of the Lord.
God bless him from on high!
Blessed be the reign of our father David which is coming!"**

My disciples did not understand this at the time, but after I was glorified they remembered that this had been foretold of me in the Scripture, just as it actually happened.

Some Pharisees in the crowd said to me,

"Master, rebuke your disciples!"

I answered,

"I tell you, if they keep their silence, the very stones will cry out."

As I approached the city and came in sight of it, I wept over it; and I said,

"If only you knew today the conditions of your peace! But they are hidden from your eyes. Therefore the time is coming upon you when your enemies will throw up earthworks about you and surround you and shut you in on all sides, and they will throw you and your children within you to the ground. They will not leave one stone upon another within you because you did not know when God visited you!"

When I came into Jerusalem, the whole city was stirred, and everyone asked,

"Who is he?"

The crowd answered,

"It is Jesus, the prophet of Nazareth in Galilee!"

So the Pharisees said to one another,

"You see, we cannot do anything! The whole world has run after him!"

I came into Jerusalem, entered the Temple, and looked around at everything. It was already late, so I left the city and went with my twelve disciples to Bethany.

MONDAY

CURSING THE FIG TREE

On the next day, after we left Bethany, I felt hungry. I saw in the distance a fig tree covered with leaves, and I went up to see if I could find any figs on it. But when I reached it, I found nothing but leaves, for it was not yet time for figs. I said to the tree,

“May no one ever eat fruit from you any more!”

My disciples heard me say this to the tree.

DRIVING ROBBERS OUT OF THE TEMPLE

When we reached Jerusalem, we went into the Temple. There I found those who were selling oxen and sheep and pigeons, and the money-changers at their business. Making a whip of cords, I drove all the sheep and oxen out of the Temple; and I poured out the coins of the money-changers, and overturned their tables, and the seats of the pigeon-dealers; and I would not let anyone carry anything through the Temple. I told those who sold the pigeons,

“Take these things away. You shall not make my Father’s house a house of trade. The scripture says, ‘My house shall be called a house of prayer for all the nations,’ but you have made it a den of robbers.”

The disciples remembered that it was written,

“My zeal for your house shall eat me up.”

Then the Jewish leaders said,

“What sign have you to show us for acting in this way?”

I answered,

“Destroy this Temple and I will restore it in three days.”

They said,

“It has taken forty-six years to build this Temple, and are you going to raise it in three days?”

But I was speaking of my body as the temple. So afterward, when I had risen from the dead, my disciples remembered that I had said this, and they believed what I had said.

Blind and lame people came up to me in the Temple, and I cured them. When the high priests and the scribes saw these people cured and the boys shouting in the Temple, "God bless the Son of David!" they were indignant, and said to me,

"Do you hear what they are saying?"

I said to them,

"Yes. Did you never read, 'You have drawn praise from the mouths of children and infants?'"

The high priests and scribes and the leading men of the people were trying to destroy me, but they could not find any way to do it, for all the people hung upon my words.

I left them, and went out of the city to Bethany, and spent the night there.

TUESDAY—THE DAY OF CONTROVERSY

THE POWER OF FAITH AND FORGIVENESS

In the morning as we were passing along, the disciples noticed that the fig tree was withered to its very roots. Peter remembered about it and exclaimed,

"Look, Master! The fig tree that you cursed is withered!"

I said to them,

"Have faith in God! I tell you, whoever says to this mountain, 'Get up and throw yourself into the sea!' and has no doubt in his mind, but has faith that what he says will happen, shall have what he requests. Therefore I tell you, whenever you pray or ask for anything, have faith that it has been granted you, and you shall have it.

"But whenever you pray, if you have a grievance against anyone, you must forgive him, so that your Father in heaven may also forgive you your offenses."

A CHALLENGE TO AUTHORITY

When I had entered the Temple, and was teaching, the high priests and the elders of the people came up to me, and said,

"What authority have you for doing as you do, and who gave you this authority?"

I answered,

"Let me ask you one question, and if you answer it, I will tell you what authority I have for doing as I do. Where did John's baptism come from? Was it from heaven, or from men?"

They argued with one another,

"If we say, 'It was from heaven,' he will say to us, 'Then why did you not believe him?' But if we say, 'From men,' we have the people to fear, for they all consider John a prophet."

And they answered me,

"We do not know."

I said to them,

"Nor will I tell you what authority I have for doing as I do."

THE VINEYARD

I said to them,

"The Kingdom of Heaven is like an employer who went out early in the morning to hire laborers for his vineyard. He agreed with the laborers to pay them a dollar a day, and sent them to his vineyard. He went out about nine o'clock and saw others standing in the bazaar with nothing to do. And he said to them, 'You go to my vineyard, too, and I will pay you whatever is right.' So they went. He went out again about twelve and about three, and did the same. About five he went out and found others standing about, and he said to them, 'Why have you been standing about here all day doing nothing?' They said to him, 'Because nobody has hired us.' He said to them, 'You go to my vineyard, too.' When evening came, the owner of the vineyard said to his foreman, 'Call the laborers and pay them their wages, beginning with the last and ending with the first.' When those who were hired about five o'clock came they received a dollar apiece. And when those who were hired first came they expected to get more, but they too got a dollar apiece. And when they saw it they grumbled at their employer, and said, 'These men who were hired last worked only one hour, and you have put them on the same footing with us who have done the heavy work of the day and have stood the mid-day heat.' But he answered one of them, 'My friend, I am doing

you no injustice. Did you not agree with me on a dollar? Take what belongs to you and go. I wish to give the last man hired as much as I give you. Have I no right to do what I please with what is mine? Or do you begrudge my generosity?' So those who are last now will be first then, and those who are first will be last."

THE TWO SONS

"What do you think? There was a man who had two sons. He went to the first and said, 'My son, go and work in the vineyard today.' The son answered, 'I will, sir,' but he did not go. Then the man went to the second son, and told him the same thing. And he answered, 'I will not!' But afterward he changed his mind and went. Which of the two did what his father wanted?"

They said,

"The second one."

I said to them,

"I tell you, the tax-collectors and prostitutes are going into the Kingdom of God ahead of you. For John came to you with a way of uprightness, and you would not believe him. The tax-collectors and prostitutes believed John, but you would not change your minds and believe him!

THE WICKED TENANTS

"Listen to another illustration: There was a land owner who planted a vineyard and fenced it in, and hewed out a wine-vat in it. He built a watch-tower, leased it to tenants and left the neighborhood. When the time for the vintage approached he sent his slaves to the tenants to receive his share. But the tenants took his slaves and beat one, killed another, and stoned a third. Again he sent other slaves, more of them than he had sent at first, and they treated them in the same way. Finally he sent his son to them, thinking, 'They will respect my son.' But when the tenants saw his son, they said to one another, 'This is his heir! Come on, let us kill him, and get his inheritance!' So they took him and drove him out of the vineyard and killed him. When the owner of the vineyard comes back, therefore, what will he do to these tenants?"

They said to me,

“He will put the wretches to a miserable death, and let the vineyard to other tenants who will give him his share of the vintage when it is due.”

I said to them,

“Did you never read in the Scriptures,

“ ‘That stone which the builders rejected
Has become the cornerstone;
This came from the Lord,
And seems marvelous to us’?

“Whoever falls on that stone will be shattered, but whoever it falls upon will be crushed. I tell you, the Kingdom of God is going to be taken away from you and given to a people that will produce the proper fruit.”

When the high priests and Pharisees heard me say these things, they knew that I was speaking about them, and they wanted to have me arrested, but they were afraid of the people, for the people believed I was a prophet.

INVITATION TO A WEDDING BANQUET

I told them another story,

“The Kingdom of Heaven is like a king, who gave a wedding banquet for his son. He sent his slaves to summon those who had been invited to the banquet, and they would not come. He sent other slaves a second time, and said to them, ‘Tell those who have been asked, “Here I have my banquet all ready. Come to the banquet!”’ But they took no notice of it, and went off, one to his estate, another to his business, and the rest seized his slaves, and ill-treated them and killed them. This made the king angry. He sent his troops and put those murderers to death and burned their city. Then he said to his slaves, ‘The banquet is ready, but those who were invited have proved unworthy of it. Go out where the roads leave the city and invite everyone you find to the banquet.’ So his slaves went out on the roads, and got together all the people they could find, good or bad, and the hall was filled with guests. But when the king came in to view the guests, he saw among them a man who did not have on wedding clothes. He said to him, ‘My

friend, how did you happen to come here without wedding clothes?' But he had nothing to say. Then the king said to his attendants, 'Bind him hand and foot and throw him out into the darkness, there to weep and grind his teeth.' For many are invited but few chosen."

HOSTILE QUESTIONS ARE ASKED

PAYING TAXES TO CAESAR

Then the Pharisees made a plot to entrap me in argument, so they might deliver me into the power of Pilate the governor. They sent their disciples to me with some of Herod's party. These men said to me,

"Master, we know that you tell the truth, and teach the way of God with sincerity, regardless of the consequences, for you are impartial. So give us your opinion: Is it right to pay the poll-tax to the Emperor, or not?"

But I saw their malice, and said,

"Why do you put me to such a test, you hypocrites? Show me the poll-tax coin!"

They brought me a denarius. I asked them,

"Whose head and title is this?"

They answered,

"The Emperor's."

Then I said to them,

"Pay the Emperor what belongs to the Emperor, and pay God what belongs to God!"

When they heard this, they were amazed. They went away and left me.

NO MARRIAGES IN HEAVEN

On the same day some Sadducees, who claim that there is no resurrection, came to me and asked this question,

"Master, Moses said, 'If a man dies without children, his brother shall marry his widow, and raise up a family for him.' Now there were seven brothers among us. The first of them married and died, and as he had no children, he left his wife

to his brother; so did the second, and the third, and the rest of the seven. After them all, the woman died. At the resurrection which one's wife will she be? For they all married her."

I said to them,

"The people of this world marry and are married, but those who are thought worthy to attain that other world and the resurrection from the dead, neither marry nor are married. For they cannot die again; they are like the angels, and through sharing in the resurrection they are sons of God. But that the dead are raised to life, even Moses indicated in the passage about the bush, when he calls the Lord 'the God of Abraham, the God of Isaac, and the God of Jacob.' He is not the God of dead men but of living, for all men are alive to him."

When the crowd heard this, they were astounded at my teaching. Some of the scribes replied,

"Master, that was a fine answer!"

THE TWO GREATEST COMMANDMENTS

One of the scribes heard them arguing. He saw that I had answered them well, and he asked me,

"Which is the first of all the commands?"

I answered,

"The first one is, 'Hear, Israel! The Lord our God is one Lord, and you must love the Lord your God with your whole heart, your whole soul, your whole mind, and your whole strength.' And this is the second: 'You must love your neighbor as you do yourself.' No other command is greater than these."

The scribe said to me,

"Really, Master, you have finely said that God stands alone, for there is no other but He. And to love Him with one's whole heart, one's whole understanding, and one's whole strength, and to love one's neighbor as one's self, is far more than all these burnt-offerings and sacrifices."

I saw that he answered thoughtfully, and I said to him,

"You are not far from the Kingdom of God!"

HOW COULD CHRIST BE DAVID'S SON?

The Pharisees were still gathered there, so I asked them, "What do you think about the Christ? Whose son is he?"

They said to me,
"David's."

I said to them,
"How is it then that David under the Spirit's influence calls him lord and says,

" 'The Lord has said to my lord, 'Sit at my right hand,
Until I put your enemies under your feet'?"

So if David calls him lord, how can he be his son?"

No one could make me any answer, and from that day no one ventured to ask me any more questions.

The masses of people heard me gladly.

WARNINGS AGAINST THE SCRIBES AND PHARISEES

Then I said to the crowds and to my disciples,

"The scribes and Pharisees have taken Moses' seat. So do everything they tell you, and observe it all, but do not do as they do, for they talk but do not act. They tie up heavy loads and have them put on men's shoulders, but they will not lift a finger to move them. They do everything they do to have men see it. They wear wide Scripture texts as charms, and they wear large tassels, and they like the best places at dinners and the front seats in the synagogues. They like to be saluted with respect in public places, and to have men call them 'rabbi.' But you must not let people call you 'rabbi,' for you have only one teacher, and you are all brothers. And you must not call anyone on earth your father, for you have only one father, your heavenly Father. You must not let men call you master, for you have only one master, the Christ. But he who is greatest among you must be your servant. Whoever exalts himself will be humbled and whoever humbles himself will be exalted.

"But alas for you, you hypocritical scribes and Pharisees, for you lock the doors of the Kingdom of Heaven in men's faces, for you will neither go in yourselves nor let those enter who are trying to do so. Alas for you, you hypocritical scribes and Pharisees, for you scour land and sea to make one convert, and when he is converted you make him twice as fit for the pit as you are. Alas for you, you blind guides, who say, 'If anyone swears by the sanctuary, it does not matter, but if anyone

swears by the gold of the sanctuary, it is binding.' Blind fools! Which is greater, the gold, or the sanctuary that makes the gold sacred? You say, 'If anyone swears by the altar, it does not matter, but if anyone swears by the offering that is on it, it is binding.' You blind men! Which is greater, the offering, or the altar that makes the offering sacred? Anyone who swears by the altar is swearing by it and by everything that is on it, and anyone who swears by the sanctuary is swearing by it and by him who dwells in it; and anyone who swears by heaven is swearing by the throne of God and by Him who sits upon it.

"Alas for you, you hypocritical scribes and Pharisees, for you pay tithes on mint, dill, and cummin, but you have violated the weightier matters of the Law—justice, mercy, and integrity. You should have observed these, without overlooking the others. You blind guides! Straining out the gnat, and yet swallowing the camel! Alas for you, you hypocritical scribes and Pharisees, for you clean the outside of the cup and the dish, but inside they are full of greed and self-indulgence. You blind Pharisees! You must first clean the inside of the cup and the dish, so that the outside may be clean too. Alas for you, you hypocritical scribes and Pharisees, for you are like white-washed tombs! They look well on the outside, but inside they are full of the bones of the dead, and all that is unclean. So you outwardly appear to men to be upright, but within you are full of hypocrisy and wickedness.

"Alas for you, you hypocritical scribes and Pharisees, for you build tombs for the prophets, and decorate the monuments of the upright, and say, 'If we had been living in the times of our fathers, we would not have joined them in the murder of the prophets.' So you bear witness against yourselves that you are descended from the murderers of the prophets. Go on and fill up the measure of your forefathers' guilt. You serpents! You brood of snakes! How can you escape being sentenced to the pit? This is why I am going to send you prophets, wise men, and scribes, some of whom you will kill and crucify, and some you will flog in your synagogues and hunt from one town to another. On your heads will come all the righteous blood shed on the earth from the blood of Abel the upright to the blood of Zechariah, Barachiah's son, whom you murdered between

the sanctuary and the altar! I tell you, all this will come upon this age!"

THE WIDOW'S TWO MITES

I sat down facing the treasury and watched the people dropping money into it; and many rich people were putting in large sums. A poor widow came up and dropped in two little copper coins, which make a cent. I called my disciples to me and said,

"I tell you that this poor widow has put in more than all these others who have been putting money into the treasury. For they all gave of what they had to spare, but she in her want has put in everything she possessed—all she had to live on."

WEDNESDAY—TERRIBLE PROPHECIES

"SIR WE WANT TO SEE JESUS"

Some Greeks, who had come to worship at the festival, went to Philip and said,

"Sir, we want to see Jesus."

Philip went and told Andrew, and Andrew and Philip came and told me. I answered,

"The time has come for the Son of Man to be glorified. I tell you, unless a grain of wheat falls to the ground and dies, it remains just one grain. But if it dies, it yields a great harvest. Whoever loves his life loses it, and whoever hates his life in this world will preserve it for eternal life. If anyone serves me, he must follow me, and wherever I am, my servant must be also. If anyone serves me, my Father will show him honor. Now my heart is troubled; what am I to say? Father, save me from this trial! No! It was for this very purpose that I have come. Father, honor your own name!"

Then there came a voice from the sky,

"I have honored it, and I will honor it again!"

The crowd of bystanders heard it and said it was thunder. Others said,

“It was an angel speaking to him!”

But I told them,

“It was not for my sake that the voice came, but for yours. The judgment of this world is now in progress. Its evil genius is now to be expelled. If I am lifted up from the ground, I will draw all men to myself.”

I said this to show the kind of death I was going to die. The crowd answered,

“We have learned from the Law that the Christ is to remain here forever. So how can you say that the Son of Man must be lifted up? Who is this Son of Man?”

I said to them,

“You will have the light only a little while longer. Go on while you still have the light, so that darkness may not overtake you, for those who go about in the dark do not know where they are going. While you have the light, believe in the light, that you may become sons of light.”

With these words I went away, and disappeared from them.

REJECTION BY MOST OF THE JEWS

Most of the Jews refused to believe me, though I had shown them many signs. This fulfilled the saying of the prophet Isaiah,

“Lord, who has believed our report?

And to whom has the mighty arm of the Lord been revealed?”

Isaiah also said,

“He has made their eyes blind and their minds dull
To keep them from seeing with their eyes
And from understanding with their minds,
And from turning to me to be cured.”

Isaiah was speaking of me. He said this because he foresaw my glory.

Yet many came to believe in me, even among the leading men. On account of the Pharisees they would not acknowledge

it, for fear of being excluded from the synagogue. They cared more for the approval of men than for the approval of God.

I cried out in the Temple,

"Whoever believes in me, believes not in me but in Him who has sent me; and whoever sees me, sees Him who sent me. I have come into the world as a light, so that no one who believes in me may have to remain in the darkness. If anyone hears my words and disregards them, it is not I that judge him. I have not come to judge, but to save the world. Whoever rejects me and refuses to accept my teachings does have his judge. The very message I have given will be his judge on the Last Day. I have not spoken on my own account, but the Father who has sent me has himself given me orders what to say. I say only what He tells me to say. If you obey what He tells you, you will have eternal life."

DESTRUCTION OF JERUSALEM FORETOLD

As we were leaving the Temple, one of my disciples said to me,

"Look, Master, what wonderful stones and buildings!"

I said to him,

"Do you see these great buildings? Not one stone shall be left upon another that shall not be torn down."

As I was sitting on the Mount of Olives opposite the Temple, Peter, James, John, and Andrew asked me, apart from the others,

"Tell us when this is to happen and what the sign will be when it is going to take place."

I answered them,

"Wherever there is a dead body, there the vultures gather in flocks. So when you see the dreadful desecration of which the prophet Daniel spoke, set up in the holy place where he has no right to stand, and Jerusalem surrounded by armies, then you will know that her devastation is at hand. Those who are in Judea must fly to the hills; those who are in the city must get out of it; people who are in the country must not go into the city. A man on the roof of his house must not go down to get things out of it, and a man in the field must not turn back to get his coat. For those will be the days of vengeance when

all that is written in the Scriptures will be fulfilled. Alas for women who are with child or who have babies at that time, for there will be great misery in the land, and anger at this people. They will fall by the edge of the sword, and will be carried off among all nations, and Jerusalem will be trampled under foot by the heathen, until the time of the heathen comes to an end. Pray that you may not have to fly in winter or on the Sabbath.

"I tell you, this will all happen before this generation passes away.

"O Jerusalem, Jerusalem! murdering the prophets, and stoning those who are sent to you, how often I have longed to gather your children around me, as a hen gathers her brood under her wings, but you would not. Now I leave you to yourselves. For I tell you, you will never see me again until you say, 'Blessed is he who comes in the name of the Lord.' "

FALSE CHRISTS WILL COME

The disciples asked me,

"Tell us, when will this happen? And what signs will there be of your coming again and of the close of this age?"

I answered,

"Let the fig tree teach you a lesson. As soon as its branches grow soft and put forth leaves, you know that the summer is coming. So when you see the signs which I am now telling you, you can know that I am just at the door.

"But take care," I told them, "that no one misleads you. False Christs and false prophets will show signs and wonders to mislead God's chosen people if they can. Many will come under my name and say, 'I am Christ,' and will mislead many. So if they say to you, 'There he is in the desert,' do not go out to the desert. If they say, 'Here he is in this room,' do not believe it."

PERSECUTION WILL COME

"Because of the increase of wickedness, most men's love will grow cold. Many will fall away. They will betray one another and hate one another. Brother will give up brother to be put to death, and the father his child. Children will turn against their

parents and have them put to death. You, too, will be hated by everyone because you bear my name. They will hand you over to the courts, and you will be taken into synagogues and beaten. You will be brought before governors and kings on my account to testify to them. When they are taking you off to trial, do not worry beforehand what you ought to say, but say whatever is given you when the time comes, for it is not you who will speak, but the Holy Spirit. I will help you utter such wisdom as none of your opponents will be able to resist or dispute. He that holds out to the end shall be saved. They will put some of you to death. Yet by your endurance you shall win your souls."

WARS, FAMINE, AND MISERY

"When you hear of wars and rumors of wars, do not let yourselves be alarmed. They have to come, but the end is not yet. For nation shall rise in arms against nation, and kingdom against kingdom, and there will be earthquakes and famines. This is only the beginning of the sufferings. There will be such misery in those days as there has never been since the beginning of God's creation, and never will be again. If the Lord had not cut those days short, nobody would have escaped, but for the sake of His own chosen people, He will cut those days short."

THE SON OF MAN WILL APPEAR IN THE SKY

"Immediately after the misery of those days, the sun will be darkened and the moon will not shed its light. The stars will fall from the sky, and the forces of the sky will shake. Then the sign of the Son of Man will appear in the sky. All the nations of the earth will lament when they see the Son of Man coming on the clouds in all his power and splendor! For just as the lightning starts in the east and flashes to the west, so the coming of the Son of Man will be. He will send out his angels with a loud trumpet call, and they will gather his chosen people from the four winds—from one end of the sky to the other. Two men will be in the field; one will be taken and one left. Two women will be grinding with a hand mill; one will be taken and one left.

"But when the Son of Man comes, will he find faith on earth?

"I have told you all these things beforehand. Heaven and

earth will pass away, but my words will not pass away. But when that day and hour will come, no one knows. Even the angels in heaven do not know, nor the Son, but only the Father."

THE LAST JUDGMENT

"When the Son of Man comes in his splendor, and all his angels with him, he will take his seat on his glorious throne. All the nations will be gathered before him, and he will separate them from one another, just as a shepherd separates his sheep from his goats. He will put the sheep at his right hand and the goats at his left. Then the King will say to those at his right, 'Come, you whom my Father has blessed. Take possession of the kingdom which has been destined for you from the creation of the world. For when I was hungry, you gave me food. When I was thirsty, you gave me something to drink. When I was a stranger, you invited me to your homes. When I had no clothing you gave me clothes. When I was sick you visited me. When I was in prison you came to see me.'

"Then the upright will answer, 'Lord, when did we see you hungry and give you food, or thirsty and give you something to drink? When did we see you as a stranger, and invite you home; or without clothing and supply you with it? When did we see you sick or in prison, and go to see you?' The King will answer, 'I tell you, insofar as you did it to one of the humblest of these brothers of mine, you did it to me.'

"Then He will say to those at His left, 'Begone, you accursed people, to the everlasting fire destined for the Devil and his angels! For when I was hungry, you gave me nothing to eat; when I was thirsty, you gave me nothing to drink. When I was a stranger, you did not invite me home; when I had no clothes, you did not supply me. When I was sick and in prison, you did not look after me.' They will answer, 'Lord, when did we see you hungry or thirsty or a stranger, or in need of clothes, or sick, or in prison, and did not wait upon you?' Then He will answer, 'I tell you, insofar as you failed to do it for one of these people who are humblest, you failed to do it for me.'

"They will go away to everlasting punishment and the upright to everlasting life."

WATCH AND PRAY

"You must always be vigilant and pray that you may escape all this that is going to happen, and that you may succeed in standing in the presence of the Son of Man. Take care that your hearts are not loaded down with self-indulgence and worldly cares, so that the day takes you by surprise, like a trap. For it will come on all who are living anywhere on the face of the earth.

"When a man leaves home to go on a journey, and puts his slaves in charge, each with his duties, he gives orders to the watchman to keep watch. And you must be on the watch, for you do not know when the master of the house is coming—in the evening, or at midnight, or toward daybreak, or early in the morning—for fear he should come unexpectedly and find you asleep. What I am telling you I mean for all—be on the watch!

"The faithful, thoughtful slave whom his master put in charge of his household will give its members their supplies at the proper time. Blessed is that slave when his master returns and finds him faithful! I tell you, he will put him in charge of all his property. But if he is a bad slave and says to himself, 'My master is going to stay a long time,' and begins to beat the other slaves, and eats and drinks with drunkards, that slave's master will come back some day when he does not expect him, and will cut him in two, and put him with the hypocrites to weep and gnash his teeth!

"If the master of the house had known in what part of the night the thief was coming, he would have been on watch, and would not have let his house be broken into. Therefore you must be ready too, for the Son of Man is coming at a time when you do not expect him.

"In the time of Noah before the flood, people were eating and drinking, marrying and being married, until the very day when Noah entered the ark. They knew nothing about it until the flood came and destroyed them all.

"Or you remember how it was in Lot's time; they went on eating, drinking, buying, selling, planting, and building, but the day Lot left Sodom, it rained fire and brimstone from heaven

and destroyed them all. Remember Lot's wife. It will be like that on the day when the Son of Man appears."

THE TEN BRIDESMAIDS

"The Kingdom of Heaven will be like ten bridesmaids who took their lamps and went out to meet the bridegroom. Five of them were foolish and five were sensible. The foolish ones brought their lamps, but brought no oil with them. But the sensible ones brought oil in their flasks for their lamps. As the bridegroom was slow in coming, they all grew drowsy and fell asleep.

"But in the middle of the night there was a shout, 'Here is the bridegroom! Come out and meet him.' Then all the bridesmaids awoke and trimmed their lamps. The foolish ones said to the sensible ones, 'Give us some of your oil, for our lamps are going out.' But the sensible ones answered, 'There may not be enough for us and you. You had better go to the dealers and buy yourselves some.' While they were gone to buy it, the bridegroom arrived, and the ones that were ready went in with him to the wedding banquet, and the door was closed. Afterward the other bridesmaids came and said, 'Sir! Sir! Open the door for us.' But he answered, 'I tell you, I do not know you!' So you must be on the watch, for you do not know either the day or the hour."

STORY OF THE TALENTS

"It is like a man who was going on a journey, and called in his slaves, and put his property in their hands. He gave one five talents; another, two talents; and another, one talent; to each according to his ability. Then he went away. The man who had received the five talents immediately went into business with the money and made five more. The man who had received the two talents made two more. But the man who had received the one talent went and dug a hole in the ground and hid his master's money.

"Long afterward, their master came back and settled accounts with them. The man who had received the five talents came and said, 'Sir, you put five talents in my hands; here I

have made five more.' His master said to him, 'Well done, my excellent, faithful slave! You have been faithful about a small amount; I will put a large one into your hands. Come, share your master's enjoyment!'

"The man who had received the two talents came and said, 'Sir, you put two talents into my hands; here I have made two more.' His master said to him, 'Well done, my excellent, faithful slave! You have been faithful about a small amount. I will put a large one into your hands. Come! Share your master's enjoyment.'

"But the man who had received the one talent came and said, 'Sir, I knew you were a hard man who reaped where you had not sown, and gathered where you had not threshed. So I was frightened and hid your talent in the ground. Here is your money.' His master answered, 'You wicked, idle slave! You knew that I reaped where I had not sown and gathered where I had not threshed? Then you ought to have put my money in the bank, and then when I came back I would have gotten my property with interest. Take the talent away from him and give it to the man who has the ten talents. For the man who has will have more given him, and will be plentifully supplied. But from the man who has nothing, even what he has will be taken away. Put the good-for-nothing slave into the darkness outside, where he will weep and grind his teeth.' "

When I had finished this talk on the Mount of Olives, I said to my disciples,

"You know that in two days the Passover festival will come. Then the Son of Man will be handed over to be crucified."

JUDAS CONSPIRES IN BETRAYAL

The high priests and the elders of the people gathered in the house of the high priest, whose name was Caiaphas, and plotted to arrest me by stealth and put me to death. But they said,

"It must not be during the festival, or there may be a riot."

But Satan entered into Judas Iscariot, a member of my Twelve. He went off and discussed with the high priests and captains of the Temple how he could betray me to them. He said,

“What will you give me if I hand him over to you?”

They counted him out thirty silver pieces. From that time Judas kept watching for a good opportunity to hand me over to them without creating a disturbance.

THURSDAY—WITH THE DISCIPLES

PREPARATION FOR THE PASSOVER

On the first day of the Festival of Unleavened Bread, on which day it was customary to kill the Passover lamb, my disciples said to me,

“Where do you wish us to go and make the preparations for you to eat the Passover supper?”

I sent two of my disciples, saying to them,

“Go into the city, and you will meet a man carrying a pitcher of water. Follow him, and whatever house he goes into, say to the man of the house, ‘The Master says, “Where is my room where I can eat the Passover supper with my disciples?”’ He will show you a large room upstairs, furnished and ready. Make your preparations for us there.”

So the disciples went into the city, and found everything just as I had told them; and there they prepared the Passover supper.

SELFISH AMBITION AMONG MY DISCIPLES

When it was evening I came with the Twelve to that upper room to eat the Passover supper. A dispute arose among them as to which one of them was the greatest. I said,

“The kings of this world lord it over their subjects, and those who rule over them are called their benefactors. Do not be like them. Whoever is greatest among you must be like the youngest, and the leader must be servant of all. Which is greater, the man at the table, or the servant who waits on him? Is not the man at the table? Yet I am like a servant among you.”

WASHING THE DISCIPLES' FEET

I rose from the table, took off my outer clothing, and fastened a towel about my waist. Then I poured water into the basin and began to wash the disciples' feet, wiping them with the towel that was about my waist. When I came to Simon Peter, he said to me,

"Master, are you going to wash my feet?"

I answered,

"You cannot understand now what I am doing, but you will learn by and by."

Peter said to me,

"I will never let you wash my feet."

I answered,

"You will have no share with me unless I wash you."

Simon Peter said,

"Master, wash not only my feet but my hands and my face too!"

I said to him,

"Anyone who has bathed only needs to have his feet washed to be wholly clean. You are already clean; but not every one of you." For I knew who was going to betray me; that is why I said, "Not everyone of you."

When I had washed their feet and put on my clothes and taken my place, I said to them again,

"Do you understand what I was doing to you? You call me teacher and master, and you are right for that is what I am. If I then, your master and teacher, have washed your feet, you ought to wash one another's feet too. For I have set you an example in order that you may do what I have done to you. I tell you, no slave is superior to his master, and no messenger is greater than the man who sends him. Now that you have this knowledge you will be blessed if you act upon it."

I loved those who were my own in the world. I loved them to the last. I knew that the time had now come for me to leave this world and go to the Father. I had come from God and was going back to God. I knew that He had put everything into my hands. So I said to my disciples,

"From now on I will tell you things before they happen so

that when they do happen you may believe that I am what I have told you. You have stood by me in my trials. So just as my Father has conferred a Kingdom on me, I confer on you the right to eat and drink at my table in my Kingdom, and to sit on thrones and judge the twelve tribes of Israel."

"ONE OF YOU WILL BETRAY ME"

When I had said this I was greatly moved and said solemnly, "I do not mean every one of you. For I tell you, one of you will betray me. The Scripture is going to be fulfilled,

**" 'He who is eating my bread
Has raised his heel against me.' "**

The disciples looked at one another in doubt as to which of them I meant. They were deeply hurt and began to say to me, one after another,

"Can it be I, Master?"

I answered,

"The man who just dipped his hand in the same dish with me is going to betray me. The Son of Man is to go away as the Scriptures say of him, but alas for the man by whom the Son of Man is betrayed! It would have been better for that man if he had never been born!"

Judas, who was going to betray me, said,

"Can it be I, Master?"

I said to him,

"You are right!"

Next to me at my right at the table was my disciple John, whom I greatly loved. Simon Peter nodded to him and said,

"Tell us whom he means."

He leaned back from where he lay, on my breast, and said to me,

"Master, who is it?"

I told him,

"It is the one to whom I am going to give this piece of bread when I have dipped it in the dish."

I dipped the piece of bread and took it and gave it to Judas Iscariot. After he took the bread, Satan took possession of him. I said to Judas,

"Be quick about your business."

No one else at the table knew what I meant by telling him this. Some of them thought that as Judas had the purse, I meant to say, "Buy what we need for the festival," or "Give something to the poor." So immediately after taking the piece of bread he went out. It was night.

When he was gone, I said,

"Now the Son of Man is honored, and God is honored through him. God will honor him immediately."

A LAST SUPPER TOGETHER

I said to them,

"I have greatly desired to eat this Passover supper with you before I suffer. For I tell you I shall never eat it again until it reaches its fulfillment in the Kingdom of God."

As we were eating I took a loaf and blessed it and broke it in pieces and gave it to my disciples, and said,

"Take this and eat it. It is my body which is broken for you. Do this in memory of me."

And I took the wine cup, gave thanks, and gave it to them, saying,

"You must all drink from it, for this is my blood which ratifies the agreement, and is to be poured out for many people, for the forgiveness of their sins. Take it and share it among you. For I tell you I will not drink the product of the vine again until the day when I shall drink the new wine with you in my Father's Kingdom."

A FAREWELL TO THE DISCIPLES

"My children, I give you a new command: Love one another. Just as I have loved you, you must love one another. By this will all men know that you are my disciples—by your love for one another."

"I am to be with you only a little longer. You will look for me, but where I am going you cannot follow."

Simon Peter said to me,

"Master, where are you going?"

I answered,

"I am going where you cannot follow me now, but you will follow me later.

"You will all desert me tonight, for the Scriptures say, 'I will strike the shepherd, and the sheep will be scattered.' But after I am raised to life again I will go back to Galilee before you."

Peter said to me,

"Even if they all desert you, I will not!"

I said to him,

"I tell you, this very night before the cock crows twice you will disown me three times! O, Simon, Simon! Satan has obtained permission to sift all of you like wheat, but I have prayed that your own faith may not fail. Afterward, Peter, you must turn and strengthen your brothers."

But Peter insisted vigorously,

"I am ready to go to prison and death with you. If I have to die with you, I will never disown you."

They all said the same thing.

I said to them,

"When I sent you out without any purse or bag or shoes, was there anything you needed?"

They said,

"No, nothing."

"But now," I said to them, "if a man has a purse, let him take it; and a bag, too. A man who has no sword must sell his coat and buy one. For there is a saying in Scripture which must be fulfilled in me; 'He was rated an outlaw.' Yes, that saying about me has to be fulfilled!"

They said,

"Look, Master; here are two swords."

I said to them,

"That is enough."

"I AM GOING AWAY TO MAKE A PLACE READY FOR YOU"

Then I told my disciples,

"I am going to my Father and you will see me no more. Your hearts must not be troubled. Always trust in God; and trust also in me. There are many rooms in my Father's house. If there were not, I would have told you. I am going away to

make a place ready for you, and if I go and make it ready, I will come back and take you with me, so that you may be where I am. You know the way to the place where I am going."

Thomas said,

"Master, we do not know where you are going. How can we know the way?"

I said to him,

"I am the Way, the Truth, and the Life. No one can come to the Father except through me. If you really know me, you would know my Father also. From now on you do know Him and you have seen Him."

Philip said to me,

"Master, let us see the Father, and it will satisfy us."

I said to him,

"Have I been with you so long, and yet you, Philip, have not recognized me? Whoever has seen me has seen the Father. So you need not say, 'Let us see the Father.' The Father is in me, and I am in the Father. Do you not believe that?"

"I do not say these words on my own authority, but the Father who is in me is saying these things himself. You must believe that I am in the Father, and the Father is in me, because you saw the things which I have done.

"I tell you, whoever believes in me will do things like these which I have done, and things greater yet than these. I am going to the Father, and anything you ask for, as followers of mine, I will grant to you, so that the Father may be honored through the Son. Ask me for anything as my followers and I will grant it. If you really love me you will observe my commands."

A HELPER WILL COME

"I am not going to leave you friendless. I will ask the Father, and He will send you another Helper to be with you always. That Helper is the Spirit of Truth, which the world cannot obtain. The world does not see or recognize Him, but you will recognize Him because He will be within you. I am telling you this while I am still with you. The Helper, the Holy Spirit which the Father will send in my place, will teach you everything. He will remind you of all that I have told you.

“So it is better for you that I should go away. For if I do not go, the Helper will not come to you. But if I go, I will send Him to you. When the Helper, the Spirit of Truth, comes, He will bear testimony to me, and you must bear testimony too, because you have been with me from the first. The Spirit of Truth will convince men of the meaning of sin, and of true goodness, and of judgment. He will expose men’s sin because they do not believe in me. He will persuade them that right is with me, because I go to my Father where you will see me no longer. He will convince them of divine judgment by showing that the evil genius which rules the world has been judged and condemned.

“There are many more things which I want to tell you, but you cannot understand them yet. When the Spirit of Truth comes, He will guide you into the full Truth. He will not speak for himself, but will tell you exactly what He hears. He will tell you about things that are yet to come. He will honor me, for He will take what is mine and will communicate it to you. All that the Father has, belongs to me.”

“I AM COMING BACK”

“I am coming back to you. In a little while the world will not see me any more. But you will see me. I will live on and you will live on, too. When that day comes you will know that I am in my Father and you are in me, and I am in you. He who has my commands and obeys them really loves me. And he who loves me will be loved by my Father. I will love him too, and will show myself to him.”

Judas (not Judas Iscariot) said to me,

“Master, how is it that you are going to show yourself to us, but not to the world?”

I answered,

“If any man loves me he will obey my teaching, and my Father will love him, and we will come and live with him. No one who does not love me will obey my teaching. The teaching you have heard is not mine, but comes from the Father, who sent me.

“Peace I leave with you. My peace I give to you. I do not

give it as the world gives. Your minds must not be troubled or afraid.

"I shall not talk much more with you. You have heard me say that I am going away and am coming back to you. Your minds are full of sorrow because I told you this. If you love me you will be glad that I am going to the Father. My Father is greater than I am. I have told you this now, before it happens, in order that when it happens you may believe in me."

"YOU ARE MY FRIENDS"

"I am the true vine. My Father is the vinedresser. Any branch of mine that does not bear fruit he trims away; and he prunes every branch that bears fruit, to make it bear more. You are pruned already by the teaching that I have given you. You must remain in me, and I will remain in you. Just as no branch can bear fruit by itself unless it remains in the vine, you cannot, unless you remain in me. I am the vine. You are the branches. Anyone who remains in me, and I in him, will be very fruitful. But you cannot do anything apart from me. Anyone who does not remain in me is thrown away like a branch, and withers. They gather them and throw them into the fire and burn them. If you remain in me and my words remain in your hearts, ask for whatever you please and you shall have it. When you are very fruitful and show yourselves to be disciples of mine, my Father is honored.

"I have loved you just as the Father has loved me. You must remain in my love. If you keep my commands you will retain my love, just as I have observed the Father's commands and retain His love. I have told you all this so that you may have the joy that I have had, and that your joy may be complete.

"The command that I give you is to love one another just as I have loved you. No one can show greater love than by giving up his life for his friends.

"You are my friends if you do what I command you to do. I do not call you slaves any longer, for a slave does not know what his master is doing. But now I call you friends. For I have made known to you everything that I have learned from my Father. It was not you who chose me. It is I who have chosen

you, and appointed you to go and bear fruit—fruit that shall be lasting. Then the Father will grant you whatever you ask Him for, as my followers. What I command you to do is to love one another.”

THE EVIL WORLD WILL PERSECUTE

“The evil genius of this world is coming. He has nothing in common with me.

“If the world hates you, remember that it hated me first. If you belonged to the world, the world would love what was its own. It is because you do not belong to the world that the world hates you. Remember what I said to you: ‘No slave is greater than his master’? If they have persecuted me, they will persecute you, too. If they had observed my teaching, they would have observed yours too.

“They will do all this to you on my account because they do not understand Him who sent me. If I had not come and spoken to them, they would not have been guilty of sin. But as it is, they have no excuse for their sin. If I had not done things before them that no one else ever did, they would not be guilty of sin. But as it is, they have seen both me and my Father, and they have hated us both. Whoever hates me hates my Father also. But the saying in their Law, ‘They hated me without cause,’ must be fulfilled.

“They will exclude you from their synagogues. The time is coming when anyone who kills you will think he is doing a religious service to God! They will do this because they do not know the Father or me. But I have told you about these things in order that when the time comes for them to happen, you may remember that I told you of them. I did not tell it to you at first because I was still staying with you, but I tell you now to keep you from faltering.”

SORROW WILL TURN TO JOY

“In a little while you will not see me any longer, and a little while after, you will see me again.”

My disciples said to one another,

“What does he mean when he tells us, ‘In a little while you

will not see me any longer, and a little while after, you will see me again,' and 'Because I am going away to the Father'?"

They kept saying,

"What does he mean by 'in a little while'? We do not know what he is talking about."

I saw that they wanted to ask me a question, and I said to them,

"Are you asking one another about my saying 'In a little while you will not see me any longer, and a little while after, you will see me again'? I tell you, you will weep and wail while the world will be happy; you will grieve, but your grief will change to happiness. When a woman is in labor she is sorrowful, for her time has come; but when the child is born, she forgets her pain in her joy that a human being has been brought into the world. So you, too, are sorrowful now; but I will see you again, and your hearts will be happy, and no one will rob you of your happiness. When that time comes, you will not need to ask me any questions.

"Hitherto you have not asked the Father for anything as my followers. But now ask and you will receive, so that your happiness may be complete. I tell you, whatever you ask the Father for, He will give you, because you are my followers.

"I have said all this to you in figurative language. A time is coming when I shall not do so any longer, but will tell you plainly about the Father. Then, when that time comes, you will ask the Father directly. I will not need to intercede with the Father for you, for the Father himself loves you because you love me and believe that I have come from the Father. Now I am leaving the world again and going back to the Father."

My disciples said,

"Now you are talking plainly and not speaking figuratively. Now we know that you know everything. We do not need to ask you questions. Now we believe that you have indeed come from God."

I answered,

"Do you believe that now? The time has now come when you will all be scattered to your homes and will leave me alone. Yet I am not alone, for the Father is with me. I have told you all this, so that through me you may find peace. In the world

you have trouble; but take courage! I have conquered the world."

THE PRAYER FOR THE DISCIPLES

Then I raised my eyes to heaven and prayed,

"Father, the time has come. Honor your son now, that your son may honor you. You have given him power over all mankind. He will give eternal life to all whom you have given him. This is eternal life: to know you, the only true God, and to know that I am your Christ whom you have sent. I have honored you here on the earth. I have completed the work which you gave me to do. Now, Father, you will honor me in your presence as you did before the world existed.

"I have revealed your true self to the men you gave me from the world. They were yours and you gave them to me, and they have obeyed your message. Now they know that all that you gave me does indeed come from you. I have given them the truths that you gave me, and they have accepted them and are convinced that I came from you. They believe that you sent me, and that all that is yours is mine, and that all that is mine is yours.

"I am not to be in this world any longer. I will return to you, while they will remain. Just as you sent me into the world, so I am sending them into the world. I have given them your message. The world will hate them because they do not belong to the world any more than I belong to the world. They are yours, and they have honored me.

"I have a request to make for them. I am making this request, not for the world, but for those whom you have given me. I do not request you to take them away from the world, but I do ask you to keep them from evil. Holy Father keep them by your power, the same power that you gave me. I pray that they may be one just as you and I are one. As long as I stayed with them I kept them by your power which you gave to me. I protected them. Not one of them was lost (excepting the one who was destined to be lost) so that the Scripture might be fulfilled.

"Father, I am coming to you now, but before I leave this

world I am praying to you in their hearing, so that they may have all the happiness in their hearts that I feel.

"Consecrate them by truth. Thy message is truth. For their sakes I consecrate myself, that they also may be consecrated by the truth.

"It is not for them only that I make this request. It is also for those who through their message will come to believe in me. Let them all be one. Just as you, Father, are in me and I am in you, let them be in us. That is how the world will believe that you sent me.

"I have given them the glory that you gave me, so that they may be one just as we are—I in them and you in me, so that they may be perfectly united. Then the world will be convinced that you sent me, and that you loved them just as you love me.

"Father, I wish those whom you have given me, to be with me. I want them to behold the honor which you gave me. For you loved me before the world was created.

"Righteous Father, though the world did not know you, I knew you, and these men know that you have sent me. I have made you known to them. I will do so still. I desire that the love which you have had for me may be in their hearts, and that I may also be in their hearts."

THE AGONY IN GETHSEMANE

When we had sung a hymn, I went out of the city with my disciples to the other side of the Ravine of the Cedars where there was a garden called Gethsemane. When we came to the garden, I said to my disciples,

"Sit down here while I pray."

I took Peter, James, and John along with me, and I began to feel distress and dread. I said to them,

"My heart is almost breaking. You must stay here and keep watch."

I went on a little way and threw myself on the ground and prayed that if it were possible I might be spared this hour of trial. I was in such agony that sweat like great drops of blood fell on the ground.

"*Abba*, Father," I said, "anything is possible for you. I pray

you to take this cup away from me. Yet not what I please, but what you will, be done."

Then there appeared an angel from heaven to give me strength.

When I got up from my prayer, I went to the disciples and found them asleep from sorrow. I said to Peter,

"Were you not able to watch with me for one hour? You must all watch and pray that you may not fall into temptation. The spirit is eager, but the flesh is weak."

I went away again a second time and prayed, saying,

"My Father, if it cannot pass by me without my drinking it, your will be done!"

When I came back I found them asleep again, for they could hardly keep their eyes open. I left them and went away again and prayed a third time, saying the same words as before. Then I came back to the disciples and said to them,

"Are you still asleep? See, the time has come for the Son of Man to be handed over to wicked men! Get up! Let us be going! Look! Here comes my betrayer!"

THE TRIAL BEFORE THE COUNCIL

THE BETRAYAL AND ARREST

Judas, who had taken money to betray me, knew we would be in Gethsemane, for I had often met my disciples there. He got the garrison and some of the attendants of the high priests and Pharisees, and led them with lanterns and torches and weapons. Just at that moment when I was saying, "Here comes my betrayer," Judas came up, and with him the crowd of men with swords and clubs. He had given them a signal, saying,

"The one I kiss is the man. Sieze him and take him safely away."

He came straight up to me and said,

"Good evening, Master," and kissed me affectionately.

I said to him,

"My friend, what are you here for? Would you betray the Son of Man with a kiss?"

Then I came forward and said to them all,

"Who is it you are looking for?"

They answered,

"Jesus of Nazareth."

I said to them,

"I am he."

They drew back and fell to the ground. But I asked them again,

"Who is it you are looking for?"

They said,

"Jesus of Nazareth."

I answered,

"I am the one you are looking for, so let these men go."

The disciples saw what was about to happen, and they cried,

"Master, shall we use our swords?"

Simon Peter drew his sword and struck the high priest's slave and cut off his right ear. The slave's name was Malchus.

I said,

"Let me do this much." And I touched his ear and healed it. Then I turned and told Peter,

"Put your sword away, for all who draw the sword will die by it. Do you not know that I could appeal to my Father, and He would at once furnish me more than twelve legions of angels? But then how are the Scriptures to be fulfilled, which say that this must happen? I must drink the cup which the Father has offered me."

To the crowd I said,

"Have you come out to arrest me with swords and clubs, as though I were a robber? I have been among you day after day in the Temple teaching, and you never seized me. But let the Scriptures be fulfilled."

Then all the disciples ran away and made their escape. One young man had followed me with nothing but a linen cloth about his body. They grabbed him, but he left the cloth behind and ran away naked.

THE TRIAL BEFORE ANNAS AND CAIAPHAS

The garrison and the colonel and the attendants of the high priests seized me and bound me. They took me first to Annas, for he was the father-in-law of Caiaphas, who was high priest that year. Annas questioned me about my disciples and my teaching. I answered,

"I have spoken openly to the world. I have always taught in synagogues or in the Temple, where all the Jews meet together. I have kept nothing secret, so why do you need to question me? Ask those who heard me. They know what I said."

One of the attendants, who stood near, struck me and said, "Is that the way you answer the high priest?"

I replied,

"If I said anything wrong, what evidence have you? If what I have said is true, why do you strike me?"

Annas sent me over, still bound, to Caiaphas, the high priest. Caiaphas was the man who had already advised the Jews that it was for their interest that one man should die for the people.

The high priests and the council tried to get evidence against me in order to put me to death, but they could not find any. Many false statements were made against me, but these statements did not agree. Some got up and gave this false testimony,

"We have heard him say, 'I will tear down this sanctuary built by men's hands, and in three days I will build another, made without hands.'"

But in their evidence they did not agree. The high priest got up and came forward into the center and asked me,

"What about their testimony against you? Have you no answer to make?"

But I did not answer him. I remained silent.

The high priest said to me,

"I charge you, on your oath, by the living God, tell us; are you the Christ, the Son of God?"

"Yes," I answered him, "I am. And I tell you, you will see the Son of Man seated at the right hand of the Almighty and coming upon the clouds of the sky!"

The high priest tore his clothing and cried,

"That is blasphemy! What do we want of witnesses now? You heard his blasphemy! What do you say?"

They answered,
"He deserves death."
They spat in my face, and they slapped me, saying,
"Show us you are a prophet, you Christ! Who was it that struck you?"

THE DENIAL OF PETER

Simon Peter had followed me, and also my disciple [John] who was an acquaintance of the high priest. The latter had gone with me into the high priest's courtyard, while Peter stood outside the door. He [John] went out and spoke to the woman at the door and brought Peter in. The maid at the door said to Peter,

"You were with this Jesus of Nazareth too. Are you one of his disciples?"

Peter said,

"I am not." And he went out into the gateway. As it was cold the slaves and attendants made a charcoal fire and stood about it. Peter was standing among them warming himself. The maid saw him there and began to tell the bystanders,

"This fellow is one of them."

Peter denied it again; and at that moment a cock crowed.

One of the high priest's slaves, a relative of the man whose ear Peter had cut off, said,

"Did I not see you in the garden? You are certainly one of them. Your accent shows it."

Peter started to swear with the strongest oaths.

"I do not know the man. I don't know what you mean."

At that moment, for the second time, the cock crowed. I turned and looked at Peter. Then he remembered how I had said to him, "Before the cock crows twice you will disown me three times."

He went outside and wept bitterly.

THE REMORSE OF JUDAS

Then Judas, who had betrayed me, when he saw that I had been condemned, was stricken with remorse. He brought back the thirty pieces of silver to the high priests and elders and said,
"I sinned. I betrayed an innocent man to death!"

They said,

“What is that to us? You see to it yourself.”

Judas threw down the silver, ran out of the Temple and went off and hanged himself. But he fell headlong and burst open and all his bowels gushed out.

The high priest gathered up the pieces of silver, saying,

“This is blood money. It is against the Law to put it into the Temple treasury.”

So after some discussion they used the money to buy the Potter’s Field as a place to bury strangers. This is the reason that piece of ground has ever since been called the Field of Blood.

The words spoken by the prophet Jeremiah were thus fulfilled:

“They took the thirty silver pieces, the price of the one for whom some Israelites had paid money, and gave the money for the Potter’s Field, as the Lord instructed me.”

FRIDAY—THE DAY OF SUFFERING

THE TRIAL BEFORE PILATE

Early in the morning they took me from Caiaphas to the house of Pilate the governor. They would not go into the governor’s house themselves, to avoid being ceremonially defiled, because they wanted to eat the Passover supper. So Pilate came outside to them and, pointing to me, asked,

“What charge have you to make against this man?”

They answered,

“He is a criminal, or we would not have turned him over to you.”

Pilate said to them,

“Take him yourselves, and try him by your own law.”

The Jews said to him,

“We have no authority to put anyone to death.”

This fulfilled what I had said when I told them how I was going to die.

Here is the charge they made against me,

"We have found this man misleading our nation. He is forbidding the payment of taxes to the Emperor. He claims that he himself is Christ, a king."

While the high priests and elders were making their charges against me, I gave no answer. Then Pilate said to me,

"Do you not hear what evidence they are bringing against you?"

I made him no reply to a single accusation, so that the governor was greatly surprised.

Pilate went back into the governor's house, called me and said to me,

"Are you the king of the Jews?"

I answered,

"Did you think of that yourself, or has someone else said it to you about me?"

Pilate answered,

"Do you take me for a Jew? Your own people and the high priests handed you over to me. What offense have you committed?"

I answered,

"My Kingdom is not of this world. If my Kingdom were of this world, my men would have fought to keep me from being handed over to the Jews. But as it is, my Kingdom is not of this world."

Pilate said to me,

"Then you are a king?"

I answered,

"As you say, I am a king. It was for this that I was born, and for this I came into the world. I have come to witness to the truth. Everyone who loves the truth will listen to my voice."

Pilate said,

"What is truth?"

With these words he went outside again to the Jews, and said to them,

"I cannot find anything criminal about this man."

But they persisted and said,

"He is stirring up the people all over Judea by his teaching. He began in Galilee and he has come here."

When Pilate heard this, he asked if I were a Galilean, and

learning that I belonged to Herod's jurisdiction, he turned me over to Herod, for Herod was in Jerusalem at that time.

BEFORE HEROD

When Herod saw me, he was delighted, for he had wanted for a long time to see me, because he had heard about me and he hoped to see some wonder done by me. He questioned me at some length, but I made him no answer. Meanwhile the high priests and the scribes stood by and vehemently accused me. Herod and his guards made sport of me and ridiculed me. They put a gorgeous robe on me and sent me back to Pilate. Herod and Pilate became friends that day, for they had been at enmity before.

BEFORE PILATE AGAIN

Pilate again summoned the high priests, the leading members of the council and the people, and said to them,

"You brought this man before me charged with misleading the people. I have examined him before you and not found him guilty of any of the things of which you accuse him. Neither has Herod, for he has sent him back to us. You see he has done nothing to call for his death. So I will teach him a lesson and let him go."

Now at festival time the governor was accustomed to release for the people any prisoner whom they chose, and at this time there was a notorious prisoner named Barabbas, among some revolutionaries. In their outbreak he had committed murder. A crowd of people came up and started to ask Pilate for the usual favor. Pilate asked them,

"Which one do you want me to release for you, Barabbas or Jesus, who is called the Christ? Do you want me to set the king of the Jews free for you?"

For he knew that the high priests had handed me over to him out of envy. But the high priests stirred up the crowd to get him to set Barabbas free for them instead. They all shouted back,

"No, do not release this man, but Barabbas."

But Pilate wanted to let me go, so he called out to them again,

"What then shall I do with the man you call the king of the Jews?"

They shouted back,

"Crucify him! Crucify him!"

He said to them a third time,

"Why, what has he done that is wrong? I have found nothing about him to call for his death. So I will teach him a lesson and let him go."

Then Pilate ordered me to be flogged.

The soldiers took me inside the courtyard of the governor's residence, and they called the whole battalion together. They stripped me and put a purple cloak on me, and made a wreath of thorns and put it on my head. Then they put a stick in my hand, and knelt down before me in mockery.

They marched up to me saying,

"Long live the king of the Jews!"

Each one spat at me, and took the stick and struck me on the head.

Pilate went outside again and said to the Jews,

"See! I will bring him out to you, to show you that I can find nothing to charge him with."

So I came out wearing the wreath of thorns and the purple coat. Pilate said to them,

"Look at the man!"

When the high priests and their attendants saw me, they shouted,

"Have him crucified! Have him crucified!"

Pilate said to them,

"Take him yourselves and have him crucified, for I can find nothing to charge him with."

The Jews answered,

"We have a law, and by our law he deserves death, for declaring himself to be the Son of God."

When Pilate heard that, he was more frightened than before. He went back into the governor's house and said to me,

"Where do you come from?"

But I made no answer.

While Pilate was on the bench his wife sent to him to say,

“Do not have anything to do with that upright man, for I have just had a painful dream about him.” Then Pilate said to me,

“Do you refuse to speak to me? Do you know that it is in my power to release you or to have you crucified?”

I answered him,

“You would have no power at all over me, if it were not given to you from above. You are less guilty than the man who betrayed me to you.”

This made Pilate try to find a way to let me go, but the Jews shouted,

“If you let him go, you are no friend of the Emperor’s! Anyone who calls himself a king utters treason against the Emperor!”

When Pilate heard that, he brought me out and had me sit in the judge’s seat in the place they call the Stone Platform, or in Hebrew, *Gabbatha*. It was the day of Preparation for the Passover. Pilate said to the Jews,

“There is your king!”

At that they shouted,

“Kill him! Kill him! Have him crucified!”

Pilate said to them,

“Am I to crucify your king?”

The high priests answered,

“We have no king but the Emperor!”

They persisted with loud outcries in demanding that I be crucified, and their shouting won. When Pilate saw that he was gaining nothing, but that a riot was beginning instead, he took some water and washed his hands in the presence of the crowd, saying,

“I am not responsible for this man’s death; you must see to it yourselves.”

All the people answered,

“His blood be on us and on our children!”

Pilate pronounced sentence that what they asked for should be done. He released Barabbas who had been put in prison for riot and murder, and handed me over to their will.

When the soldiers had finished making sport of me, they

took off the cloak, and put my own clothes on me, and led me out of the city to be crucified.

THE SORROWFUL WAY

I went out carrying the cross by myself. They seized a man named Simon, from Cyrene, the father of Alexander and Rufus, who was coming in from the country, and put the cross on his back, for him to carry behind me. We were followed by a great crowd of people and of women who were beating their breasts and lamenting me. But I turned to them and said,

“Women of Jerusalem, do not weep for me, but weep for yourselves and for your children, for a time is coming when they will say, ‘Happy are the childless women, and those who have never borne or nursed children!’ Then people will begin to say to the mountains, ‘Fall on us!’ and to the hills, ‘Cover us up!’ For if this is what they do when the wood is green, what will happen when it is dry?”

DEATH ON THE CROSS

Two criminals were also led out to execution with me.

When we came to a place called Golgotha, which means the Place of the Skull, they offered me a drink of wine mixed with gall. When I tasted it, I would not drink it.

I said,

“Father, forgive them for they know not what they do.”

There they crucified me, with two robbers, one on each side and I in the middle.

It was nine o'clock in the morning.

Pilate had written a placard and had it put on the cross; it read: “JESUS THE NAZARENE, THE KING OF THE JEWS” in Hebrew, Latin, and Greek. Many of the Jews read this placard, for the place where I was crucified was near the city. So the high priests said to Pilate,

“Do not write, ‘The king of the Jews,’ but write, ‘He said, I am the king of the Jews.’ ”

Pilate answered,

“What I have written, I have written!”

The soldiers who crucified me took my clothes and divided them into four parts, one for each soldier. But they did not

divide my shirt. It had no seam, but was woven in one piece from top to bottom. So they said to one another,

"Let us not tear it, but let us draw lots for it to see who gets it."

This was to fulfill what the Scripture says: "They divided my garments among them, and for my clothing they cast lots."

The passers-by jeered at me, shaking their heads and saying,

"You who would tear down the sanctuary, and build one in three days, save yourself! If you are the Son of God, come down from the cross!"

The high priests, too, made sport of me with the scribes and elders, and said,

"He saved others, but he cannot save himself! He is King of Israel; let him come down from the cross now, and we will believe in him. He trusts in God; let God deliver him if he cares for him, for he said he was God's son."

One of the criminals who was hanging there, abused me, saying,

"Are you not the Christ? Save yourself and us too!"

But the other reproved him and said,

"Have you no fear even of God, when you are suffering the same penalty? You and I are suffering justly. We are getting what we deserve. But this man has done nothing wrong." Then he said,

"Jesus, remember me when you come into your Kingdom."

I said to him,

"I tell you truly; today you will be with me in Paradise."

Near my cross stood my mother and her sister Mary, the daughter of Clopas, and Mary of Magdala. When I saw my mother, and [John] my beloved disciple standing near her, I said to my mother,

"Now he is your son."

Then I said to him,

"Now she is your mother."

And from that time he took her into his own home.

From noon there was darkness over the whole country until three o'clock. And about three, I cried out loudly,

"*Eloi, Eloi, lama sabachthani?*"—that is, "My God! My God! Why have you forsaken me?"

Some of the bystanders when they heard it, said,

"The man is calling for Elijah!"

After that, to fulfill the Scriptures, I said,

"I am thirsty."

A bowl of sour wine was standing there. They put a sponge soaked in the wine on a pike and held it to my lips. I took the sour wine. Knowing that my work had been accomplished, I cried,

"It is finished."

Then with a loud cry I called out,

"Father, into your hands I entrust my spirit."

And I died.

At once the curtain of the sanctuary was torn in two from top to bottom. The earth shook, the rocks split, the tombs opened, and many of the saints who had fallen asleep rose and left their tombs. After my resurrection they went into the Holy City and showed themselves to many people. The captain and the men with him who were watching me, when they saw the earthquake and all that was happening, were dreadfully frightened and said,

"He surely must have been a Son of God!"

All the crowds that had collected for the sight, returned to the city beating their breasts. There were several women there watching from a distance who had followed me from Galilee to wait upon me, among them Mary of Magdala, Mary the mother of James and Joseph, and the mother of Zebedee's sons.

It was the day of Preparation for the Passover. In order that the bodies might not be left on the crosses over the Sabbath, for that Sabbath was an especially important one, the Jews asked Pilate to have the men's legs broken and the bodies removed. So the soldiers went and broke the legs of the first man and then of the other who had been crucified with me. But when they came to me they saw that I was dead already, and they did not break my legs. But one of the soldiers thrust a lance into my side, and from my side flowed blood and water. This fulfilled what the Scripture says: "Not one of his bones will be broken" and "They shall look upon the man whom they have pierced."

THE BURIAL

A rich man named Joseph, from Arimathea, was a highly respected member of the council. He was living in expectation of the reign of God, and had been my disciple, but secretly for fear of his fellow Jews. When it was evening he made bold to go to Pilate and ask him for my body. Pilate wondered whether I was dead yet, and when he learned from the captain that I was, he gave Joseph permission to take it. So Joseph came and took down my body. Nicodemus, who had first visited me at night, also came with a roll of myrrh and aloes weighing about a hundred pounds. They wrapped my body with the spices in bandages, in the Jewish way of preparing bodies for burial. There was a garden at the place where I had been crucified, and in the garden was a new tomb in which no one had yet been laid. Because it was the Jewish Preparation Day, and the tomb hewn out of the rock was close by, they put me there, and rolled a stone against the doorway of the tomb. Mary of Magdala and Mary, Joses' mother, were looking on and saw where I was put. Then they went home, and prepared spices and perfumes.

On the next day, that is, the day after the Preparation Day, the high priests and Pharisees went in a body to Pilate and said,

"Sir, we remember that when this impostor was alive he said, 'After three days I will rise again.' Give orders, therefore, to have the tomb closely guarded till the third day, so that his disciples cannot come and steal him, and then tell people that he is risen from the dead. That delusion would be worse than the other."

Pilate said to them,

"Take a guard of soldiers, and go and make it as secure as you can."

So they went and set a guard and put a seal on the stone.

SUNDAY—THE DAY OF RESURRECTION

THE EARTHQUAKE

The Sabbath was over and the first day of the week was dawning, when there was a great earthquake. An angel of the Lord came down from heaven and rolled the stone back from the tomb and sat upon it. His appearance was like lightning and his clothing was as white as snow. The men on guard trembled with fear of him, and became like dead men.

Some of the guard went into the city and reported to the high priests all that had happened. The priests got together and consulted with the elders. They gave the soldiers a large sum of money and said to them,

“Tell people that his disciples came in the night and stole him away while you were asleep. If news of it reaches the governor, we will satisfy him and see that you do not get into trouble.”

So they took the money and did as they were told. And this story has been current among the Jews ever since.

THREE WOMEN SEE THE EMPTY TOMB

As soon as the Sabbath was over, Mary of Magdala, and Mary, the mother of James, and Salome bought spices in order to come and anoint me. They came to the tomb very early on Sunday morning, when the sun had just risen. They said to one another,

“Who will roll the stone back from the doorway of the tomb for us?”

For the stone was very large. But as they drew near, they looked up and saw that the stone had been rolled back. They went into the tomb, and there they saw a young man in a white robe sitting at the right. They were utterly astonished. He said to them,

“Do not be afraid. You are looking for Jesus of Nazareth who was crucified. He has risen, he is not here. See! Here is

where they laid him. Go and say to his disciples and to Peter, 'He is going before you to Galilee; you will see him there, just as he told you.' "

They hurried away from the tomb frightened and yet overjoyed, and ran to tell the news to my disciples.

PETER AND JOHN VISIT THE TOMB

Mary of Magdala told Simon Peter and John,

"They have taken the Master out of the tomb, and we do not know where they have put him."

So Peter and John went out of the city and started for the tomb. They both ran, but John ran faster than Peter and got to the tomb first. He stooped down and saw the bandages lying on the ground, but he did not go in. Then Simon Peter came up behind him, and he went inside the tomb, and saw the bandages lying on the ground. The handkerchief that had been over my face was not on the ground with the bandages, but folded up by itself. Then John went inside too, and saw and was convinced. For they had not yet understood the statement of Scripture that I must rise from the dead: Peter and John went home again.

AN APPEARANCE TO MARY MAGDALENE

But Mary of Magdala stood just outside the tomb, weeping. As she wept she looked down into the tomb, and saw two angels in white sitting where my body had been; one at the head and one at the feet. They said to Mary,

"Why are you weeping?"

She said to them,

"They have taken my Master away, and I do not know where they have put him."

Mary turned around and saw me standing there, but she did not know that it was I. I said to her,

"Why are you weeping? For whom are you looking?"

She, supposing that I was the gardener, said to me,

"If it was you sir, that carried him away, tell we where you put him, and I will take him away."

"Mary!" I said.

She turned and said to me in Hebrew,

"Rabboni!" which means Master.

She ran up, and fell to the ground before me, and clasped my feet.

I said,

"You must not cling to me, for I have not yet gone up to my Father. But go to my brothers and say to them that I am going up to my Father and your Father, to my God and your God."

Mary of Magdala went and declared to the disciples,

"I have seen the Master!"

She told them what I had said to her, but they would not believe it.

AN APPEARANCE TO TWO DISCIPLES AT EMMAUS

That same day two of them were going to a village called Emmaus, about seven miles from Jerusalem, and they were talking together about all these things that had happened. I myself came up and went with them, but they were prevented from recognizing me. I said to them,

"What is all this that you are discussing with each other on your way?"

They stopped sadly, and one of them named Cleopas said to me,

"You must be the only visitor to Jerusalem who does not know what has happened here lately!"

I said,

"What is it?"

They said to me,

"About Jesus of Nazareth, who in the eyes of God and of all the people was a prophet mighty in deed and word. The high priests and our leading men gave him up to be sentenced to death, and had him crucified. We had hoped that he was to be the deliverer of Israel. It is now three days since it happened. Some women of our number have astounded us. They went to the tomb early this morning and could not find his body, but came back and said that they had actually seen a vision of angels who said that he was alive. Then some of our party went to the tomb and found things just as the women had said, but the men did not see him."

Then I said to them,

"How foolish you are and how slow to believe all that the prophets have said! Did not the Christ have to suffer this before entering upon his glory?"

Then I began with Moses and all the prophets and explained to them the many passages all through the Scriptures that referred to myself. When we reached the village to which they were going, I acted as though I were going on, but they urged me not to go.

"Stay with us," they said, "for it is getting toward evening, and the day is nearly over."

So I went into the house with them. When we were at the table, I took bread and blessed it and broke it in pieces and handed it to them. At that moment their eyes were opened and they knew me—and I vanished out of their sight. They said to one another,

"Did not our hearts glow when he was talking to us on the road, and was explaining the Scriptures to us?"

They got up immediately and went back to Jerusalem, and found the eleven and their party all together. They told them what had happened on the road and how they had known me when I broke the bread.

"Yes," the eleven said, "The Master has really risen. He has also appeared to Peter."

AN APPEARANCE TO TEN OF THE DISCIPLES

It was evening of that same first day after the Sabbath. The doors of the house where the disciples met were locked, for fear of their enemies. I came in and stood among them and said,

"Peace be with you!"

They were startled and panic stricken, and thought they saw a ghost. But I said to them,

"Why are you so disturbed, and why do doubts arise in your minds? Look at my hands and feet. It is I myself! Feel of me and see. A ghost has no flesh and bones, as you see I have."

As I said this I showed them my hands [and my feet], and my side.

But they could not yet believe it for sheer joy, and they were amazed. I said to them,

"Have you anything here to eat?"

They gave me a piece of broiled fish and of a honeycomb, and I took it and ate it before their eyes.

Then I said to them again,

"Peace be with you! Just as my Father sent me forth, so I now send you."

As I said this I breathed upon them, and said,

"Receive the Holy Spirit! If you forgive any men's sins, they are forgiven them, and if you fix any men's sins upon them, they will remain fixed."

APPEARANCES DURING FORTY DAYS

DOUBTING THOMAS IS CONVINCED

Thomas, one of the Twelve, who was called the twin, was not with them when I came in. The rest of the disciples said to him,

"We have seen the Master!"

But he said to them,

"Unless I see the marks of the nails in his hands, and put my finger into them, and put my hand into his side, I will never believe it!"

Eight days later, the disciples were again in the house, and Thomas was with them. Although the doors were locked, I came in and stood among them, and said,

"Peace be with you!"

Then I said to Thomas,

"Look at my hands. Put your finger here. Take your hand and put it in my side. Be no longer unbelieving, but believe!"

Thomas answered me,

"My Master and my God!"

I said to him,

"Is it because you have seen me that you believe? Blessed be those who believe without having seen me!"

I reproached them for their obstinacy and want of faith be-

cause they had not believed those who had first seen me after I had been raised from the dead. And I said unto them,

“Go and preach the good news to all the world. He who believes it and is baptized will be saved, but he who does not believe it will be condemned. Signs like these will attend those who believe. With my name they will drive out demons; they will speak in foreign tongues; they will take snakes into their hands, and if they drink poison, it will not hurt them; they will lay their hands on the sick, and they will get well.”

AN APPEARANCE TO THE SEVEN BY THE SEA

The third time I showed myself to the disciples after I was raised from the dead, was at the Sea of Galilee. It happened this way; Simon Peter, and Thomas the twin, and Nathanael of Cana in Galilee, and James and John, the two sons of Zebedee, and two more disciples were there together. Simon Peter said to them,

“I am going fishing.”

They said to him,

“We will go with you.”

They went out and got into the boat, but that night they caught nothing. Just as day was breaking, I stood on the beach, though the disciples did not know that it was I. So I said to them,

“Children, have you any fish?”

They answered,

“No.”

“Throw your net in on the right side of the boat,” I said, “and you will find them.”

They did so, and they could not haul in the net for the quantity of fish in it. Then John said to Peter,

“It is the Master!”

When Simon Peter heard that it was I, he put on his clothes, for he had taken them off, and sprang into the sea. The rest of the disciples followed in the boat, dragging in the net full of fish. They were not far from land, only about a hundred yards. When they landed they saw a charcoal fire burning, with a fish on it, and some bread. I said to them,

“Bring some of the fish you have just caught.”

So Simon Peter got into the boat, and hauled the net ashore, full of large fish, a hundred and fifty-three of them; and though there were so many, the net was not torn. I said to them,

"Come and have breakfast."

None of the disciples dared ask me who I was, for they knew it was I. I went and got the bread and gave it to them, and the fish also.

When they had finished breakfast, I said to Simon Peter,

"Simon, son of John, are you more devoted to me than these others are?"

Peter said to me,

"Yes, Master, you know that I love you."

I said to him,

"Then feed my lambs!"

Again I said to him a second time,

"Simon, son of John, are you devoted to me?"

He said to me,

"Yes, Master, you know that I love you."

I said to him,

"Then be a shepherd to my sheep!"

I said to him a third time,

"Simon, son of John, do you love me?"

Peter was hurt because it was the third time I asked him if he loved me, and he answered,

"Master, you know everything; you can see that I love you."

I said to him,

"Then feed my sheep! I tell you, when you were young, you used to put on your own girdle and go where you pleased, but when you grow old, you will stretch out your hands and someone else will put a girdle on you and take you where you do not wish to go."

I said this to show the kind of death by which Peter was to honor God. Then I said to Peter,

"Follow me!"

Peter turned and saw my beloved John also following us. He was the disciple who at the supper had leaned back on my breast and said, "Master, who is it that is going to betray you?" When Peter saw him following us he said,

"But, Master, what about him?"

I said to Peter,

"If I wish him to wait till I come, what does it matter to you? You must follow me."

The story spread among the brothers that John was not going to die. Yet I did not say that he was not going to die; I said, "If I wish him to wait till I come, what does it matter to you?"

THE APPEARANCE TO THE ELEVEN ON THE MOUNTAIN

The eleven disciples went to a mountain in Galilee to which I had directed them. There they saw me again and bowed down before me, though some still doubted. I came up close to them and said,

"All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations. Baptize them in the name of the Father, the Son, and the Holy Spirit. Teach them to obey all the commands that I have given you. I will be with you all the time to the very close of the age."

APPEARANCES DURING FORTY DAYS

I showed myself alive to them after I had suffered, in many convincing ways, appearing to them through forty days and telling them about the Kingdom of God. I appeared to Peter, then to the disciples, then to five hundred brothers at one time. Once when I was eating with my disciples at Jerusalem, I said,

"This is what I promised you when I was still with you. Everything that is written about me in the Law of Moses and the Prophets and the Psalms must come true."

Then I opened their minds to understand the Scriptures. I said to them,

"The Scriptures say that the Christ had to suffer as I have done, and rise the third day from the dead, and that repentance leading to the forgiveness of sins should be preached to all the heathen in my name. You are to be witnesses to all this, beginning at Jerusalem. And I will send down upon you what my Father has promised. Wait here in the city until you are clothed with power from on high."

CAUGHT UP IN A CLOUD

I led them out as far as Bethany and I told them,

“John baptized people in water, but in a few days you will be baptized in the Holy Spirit.”

Those who were present asked me,

“Master, is this the time you are going to re-establish the Kingdom of Israel?”

I said to them,

“It is not for you to know times and dates which the Father has fixed by his own authority, but you will be given power when the Holy Spirit comes upon you, and you will be witnesses for me in Jerusalem and all over Judea and Samaria and to the very ends of the earth.”

As I said this I lifted up my hands and blessed them. While I was blessing them I was caught up before their eyes and a cloud took me out of their sight. While they were gazing after me into the sky, two men dressed in white suddenly stood before them, and said to them,

“Men of Galilee, why do you stand looking up into the sky? This very Jesus who has been caught up from you into heaven will come in just the way that you have seen him go up to heaven.”

They went back to Jerusalem from the Mount of Olives to the upstairs room where they were staying. There were Peter, John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alpheus, Simon the Zealot, and Judas the son of James. They were all devoting themselves with one mind to prayer, with the women and Mary, my mother, and my brothers.

**CLASSICS ON THE DEEPER CHRISTIAN
LIFE:
PRACTICING HIS PRESENCE**

The monumental seventeenth century classic by Brother Lawrence, now in modern English. (One of the most read and recommended Christian books of the last 300 years.)

The twentieth century missionary, Frank Laubach, while living in the Philippines, sought to put into practice Brother Lawrence's words. Included in this edition are excerpts from Frank Laubach's diary.

THE SPIRITUAL GUIDE

At the time Jeanne Guyon was teaching in the royal court of Louis XIV (in France), a man named Michael Molinos was leading a spiritual revival among the clergy and laymen of Rome! He actually lived in the Vatican, his influence reaching to all Italy and beyond. The great, near great, the unknown sought him out for spiritual counsel. He was the spiritual director of many of the illuminaries of the seventeenth century. He wrote **THE SPIRITUAL GUIDE** to meet the need of a growing hunger for spiritual direction. The book was, for a time, banned and condemned to be burned. The author was convicted and sentenced to a dungeon after one of the most sensational trials in European history.

Here, in modern English, is that remarkable book.

BOOKS by Gene Edwards

DIVINE ROMANCE

“How can I go about loving the Lord personally, intimately?” No book ever written will help more in answering this question for you. Not quite allegory, not quite parable, here is the most beautiful story on the love of God you have ever read. Beginning in eternity past, you will see your Lord unfold the only purpose for which He created all things. Plunging into time and space, you behold a breathtaking saga as He pursues His purpose, to have a bride! See His love story through His eyes. Be present at the crucifixion and resurrection as viewed from the heavenly realms. You will read the most glorious and powerful rendition of the crucifixion and resurrection ever described. The story reaches its climax at the end of the ages in a heart-stopping scene of the Lord at last taking His bride unto Himself. When you have finished this book, you will know the centrality of His love for you. A book that can set a flame in your heart to pour out your love upon Him.

A TALE OF THREE KINGS

A book beloved around the world. A dramatically told tale of Saul, David and Absalom, on the subject of brokenness. A book used in the healing of the lives of many Christians who have been devastated by church splits and by injuries suffered at the hands of other Christians.

OUR MISSION

A group of Christian young men in their early twenties met together for a weekend retreat to hear Gene Edwards speak. Unknown to them, they were about to pass through a catastrophic split. These messages were delivered to prepare those young men spiritually for the inevitable

disaster facing them. Edwards presents the standard of the first century believers and how those believers walked when passing through similar crises. A remarkable statement on how a Christian is to conduct himself in times of strife, division and crisis. A book every Christian, every minister, every worker will need at one time or another in his life.

THE INWARD JOURNEY

A study in transformation, taking the reader through a journey from time's end to grasp the ways of God in suffering and the cross, and to bring an understanding to why He works the way He does.

LETTERS TO A DEVASTATED CHRISTIAN

Edwards writes a series of letters to a Christian devastated by the authoritarian movement, who has found himself on the edge of bitterness.

CHURCH LIFE

Gene Edwards challenges the lay Christian and minister alike to set aside many of the present day practices of the church and to respond to the growing host of believers who are seeking a living, vital experience of church life. The author calls for the laying down of some of Christendom's most cherished traditions and practices, telling the story of the origin of these traditions and showing that none of them have their roots in first century practice. He then proposes a totally new approach to church planting and church practice, so unique it can only be classified as revolutionary. **Church Life** should not be read by the faint-hearted nor by those who are satisfied with the status quo.

Scheduled to be released October 1988.

PREVENTING A CHURCH SPLIT

This is a study in the anatomy of church splits, what causes them, their root causes, the results, and how to prevent them. A book every Christian will need someday. This book could save your spiritual life, and perhaps that of your fellowship.

CHURCH HISTORY:

These two books bring to bear a whole new perspective on church life.

REVOLUTION, THE STORY OF THE EARLY CHURCH, Vol. 1

This book tells, in a “you are there” approach, what it was like to be a Christian in the first century church, recounting the events from Pentecost to Antioch. By Gene Edwards.

THE TORCH OF THE TESTIMONY

John W. Kennedy tells the little known, almost forgotten, story of evangelical Christians during the dark ages.

BOOKS BY MADAME GUYON

EXPERIENCING THE DEPTHS OF JESUS CHRIST

Guyon's first and best known book. One of the most influential pieces of Christian literature ever penned on the deeper Christian life. Among the multitudes of people who have read this book and urged others to read it are: John Wesley, Adoniram Judson, Watchman Nee, Jesse Penn-Lewis, Zinzendorf, and the Quakers. A timeless piece of literature that has been on the "must read" list of Christians for 500 years.

FINAL STEPS IN CHRISTIAN MATURITY

This book could well be called volume two of **EXPERIENCING THE DEPTHS OF JESUS CHRIST**. Here is a look at the experiences a more advanced and faithful Christian might encounter in his/her walk with the Lord. Without question, next to **EXPERIENCING THE DEPTHS**, here is Mme. Jeanne Guyon's best book.

UNION WITH GOD

Written as a companion book to **EXPERIENCING THE DEPTHS OF JESUS CHRIST**, and includes 22 of her poems.

GENESIS

SONG OF SONGS

Jeanne Guyon wrote a commentary on the Bible; here are two of those books. **SONG OF SONGS** has been popular through the centuries and has greatly influenced several other well-known commentaries on the Song of Songs.

OTHER BOOKS BY CHRISTIAN BOOKS PUBLISHING HOUSE

TURKEYS AND EAGLES, by Peter Lord

Hagen and Selin have been abandoned by their parents. But they have been adopted by a flock of turkeys. Are they eagles? Or are the turkeys? Or is it possible they are eagles that have been turkeyized? But even more important, is it possible that the greatest of all tragedies has befallen you? Are you an eagle that has been turkeyized, an eagle that doesn't even know he is an eagle?

This book could very well transform your life, for it has profoundly affected the thousands of Christians who have heard Peter Lord tell the story.

In the finest tradition of Christian story telling, which dates back all the way to the Lord's parables, this masterfully told tale contains the very heart of the gospel as it pertains to living the Christian life.

AUTOBIOGRAPHY OF JESUS CHRIST

Matthew, Mark, Luke and John are blended together into one complete story of the life of Jesus Christ told in the first person. It is as though you are reading the diary of the Lord Jesus Christ.

A unique and wonderful devotional tool and a totally new discovery of the greatest story ever told, the greatest life ever lived.

The following prices are for the year 1988 only; please write for our catalog for price update and for new releases. All books are paperback unless otherwise noted.

Turkeys & Eagles (Peter Lord)	8.95 hb
Autobiography of Jesus Christ	8.95 hb
on cassette tape (6 tape set in album)	29.95
Preventing a Church Split (Edwards) . . .	8.95 hb
A Tale of Three Kings (Edwards)	5.95
The Divine Romance (Edwards)(10.95 hb)	6.95 pb
Experiencing the Depths of Jesus Christ (Guyon)	5.95
The Inward Journey (Edwards)	5.95
Letters to a Devastated Christian (Edwards)	4.95
Our Mission (Edwards)	7.95
Revolution, Vol. 1 (Edwards)	5.95
Practicing His Presence (Lawrence, Laubach)	5.95
Union with God (Guyon)	5.95
Final Steps in Christian Maturity (Guyon) ..	6.95
The Spiritual Guide (Molinos)	5.95
Torch of the Testimony (Kennedy)	6.95
Mme. Guyon's Letters	6.95
Fenelon's Letters	5.95
Guyon's Commentaries:	
Genesis	5.95
Exodus (The Way Out)	6.95
Song of Songs	5.95
Job	7.95
Revelation (Christ, Our Revelation)	7.95

Christian Books Publishing House
P.O. Box 3368
Auburn, Maine 04210
207-783-4234
Visa-MasterCard accepted
These books are available through your local
Christian book store.